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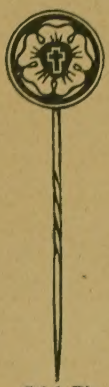
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the
Luther · League · of America

FIRST CONVENTION OF THE LUTHER LEAGUE OF NEW YORK STATE AT UTICA IN 1893. This was the first State organized and the first President elected was Mr. E. F. Eilert of the LUTHER LEAGUE REVIEW, who also became first President of the Luther League of America in 1895. The photograph for this engraving was loaned to the New York State League at its 24th convention on May 30th by Mr. George J. Flierl of Buffalo, one of the delegates at the first convention.

Pin with Hanger



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The source of supply is shown on page 4. It was authorized at the Toledo Convention and has been prepared with the greatest of care.

Look it over once, and fill your cartridge belt, so you can do your part in 1917 toward letting the world know what it gained in the Great Reformation.

TURN TO PAGE 4

LUTHER LEAGUE READING COURSE
FOR THE
REFORMATION CELEBRATION

THIS course of reading for the Quadri-Centennial of the Reformation was authorized by the Luther League of America, at the Toledo Convention. The books have been selected with great care to help the Luther Leaguer know his Church better, and enable him to inform other people what the Reformation was and what benefit it has brought to the world. The course consists of the first five books listed below, with your choice of one of the four books that follow in the list.

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Of the Church - By the Church - For the Church

Luther League Review

Luther League of Wisconsin

The Nineteenth Annual Convention at Milwaukee, May 4th to 7th, 1917

BY EZRA NELSON.

IT was fitting indeed to hold this convention in a truly quadricentennial church of which Rev. W. K. Frick, D. D., is pastor. The new church is an architectural gem of simple Gothic beauty and grandeur, a monument to the years of labor of pastor and congregation. The hospitality of their people was large and heartfelt and will long be remembered by the delegates. The theme of the convention was The Quadricentennial.

The convention opened with the vesper service on Friday, May 4, at 7:30 p. m. A fitting address of welcome was given by Mr. Albert T. Miller of the local League and was ably responded to by Mr. George W. Rapps, president of the Luther League of Wisconsin. The main address of the evening was delivered by Rev. Gustav Stearns, pastor of the Church of the Ascension, Milwaukee, who spoke on the subject, "Sowing the Seed." He showed the trials, heroisms and the guiding hand of God which were operative through Luther and his supporters in the planting of the Reformation.

After the service a delightfully informal reception was tendered the delegates and friends in the parish house.

DELEGATES AND VISITORS AT WISCONSIN CONVENTION. SHOWING FRONT INTERIOR OF QUADRI-CENTENNIAL CHURCH.

On Saturday, May 5, 9 a. m., the convention was formally opened. Encouraging reports of officers and committees were read. A delegate from each League represented was called upon to give a report of the work done in his League. The ten thousand dollar Jubilee Fund to be raised by the contribution of twenty-five cents per member was emphasized. It is sincerely hoped that each Leaguer will respond to this urgent and worthy appeal.

Saturday afternoon was given over to sightseeing. Milwaukee offers many insti-

tutions of interest to Lutherans. The delegates enjoyed the privilege of visiting the Milwaukee Hospital, Layton Home and the Deaconess Home near the convention church.

In the evening a convention party in honor of the delegates, Milwaukee District Luther Leaguers and friends was given in the parish house. This was a wonderfully inspiring get-together.

At the chief service, Sunday morning, Rev. John F. Fedders of the Church of the Holy Communion at Racine, spoke on "Tilling the Ground." In an interesting manner he gave a survey of Lutheranism during the past four hundred years of its history, particularly dwelling on the spread of our Church in Europe and America. He showed the interesting development of English Lutheranism in the Northwest. He also emphasized the fact that she had maintained her position as the largest and greatest Protestant Church and how she had risen to third in point of numbers among the Protestant bodies in the United States.

Sunday afternoon was the Grand Rally service of the convention. The first speaker was Mr. C. T. A. Anderson of Chicago, President of the Luther League of America. His topic was "What Can Wisconsin Luther Leaguers Do?" He showed that each Leaguer could and should be a booster, filled with enthusiasm. He laid stress on the importance of every one greeting his fellow Leaguer cordially and of being full of courage and loyalty for the Luther League and for the Church. He also asked full co-operation in the raising of the ten thousand dollar Jubilee Fund.

The next speaker was Mr. Hugh Sharp of Milwaukee, who spoke on "How Can Wisconsin Luther Leaguers Do It?" He pointed out how the suggestions of President Anderson could be realized and how the Leagues could strengthen themselves by applying the methods that had been tried and proven effective.

Mr. Harry Hodges of Philadelphia, General Secretary of the Luther League of America, then addressed the convention on the topic, "The Requisites of a Luther Leaguer." It was a masterly address. He said that to be true Luther Leaguers we must be consecrated and obedient. We must be examples by our lives and by our attendance at church services. We must pray without ceasing and realize that we are called to be co-laborers with Jesus Christ in the evangelization of the world. We are stewards and not owners of our time, talents and possessions and we must realize that the Church's business is as instant as secular business. We must co-operate and understand the responsibility of being a Lutheran in God's plan for the evangelization of the world.

At the vesper service Rev. Paul W. Roth, chaplain of the Milwaukee Hospital, spoke on "Reaping the Harvest." With keen analysis of the subject and with impressive presentation he showed how the quadricentennial of the Reformation will be celebrated in spite of the fact that the battle shout is heard in the land even in the time of harvest. He appealed to the Luther Leaguers to celebrate and to reap the harvest of truth as Luther had done, not by the blindness of hero worship, but by the adoration of the Saviour, Jesus Christ, whom Luther preached. The emphasis is not to be placed on the human agents, but on the truth, the saving faith, the open Word for which they strove.

On this day the delegates and friends were the guests of the Pastor's Aid and Missionary Society of the local church for dinner and supper. After each of the meals visiting laymen and clergymen were called upon for short talks.

The last meeting of the convention was held Monday morning. After the devotional service the quadricentennial essays were read, showing the careful research and preparation of the essayists.

Miss Elsie C. Hanson read an essay on "The Character of Martin Luther," as follows:

Connected with every movement we have heroes of the cause. These heroes are found to exhibit an immense receptivity, a great amount of endurance and energy. Our heroes come into conflicts with existing institutions, as they lay broad and deep the foundations for human progress, and their lives are filled with labor and cares. "They husband out life's taper to a close," in peace and comfort, on the cross, or behind prison bars, but they remain loyal to their cause and they are the true benefactors of mankind.

This is illustrated in the life of Martin Luther, the story of whose life is the history of the Reformation. Above all others, Luther embodied the noblest tendencies of his time, and through a life struggle filled with faith and with marvelous penetration separating truth from error, he began the movement that marked a new great era in human progress. He was the manliest of men, an ideal German, and the great prophet of his people.

The Lord often accomplishes His work through the weakest instrumentalities and it is true. Martin Luther, chosen of God to free the people from their blindness and restraint, was the son of a poor miner. In the secluded little town of Eisleben, Germany, Martin Luther was born on November 10, 1483. He was the first born son of Margaret and Hans Luther and these humble parents had great expectations for their little son.

When old enough Martin was sent to school and he proved to be a bright scholar, full of patience and endurance. His young days were darkened by the cruel treatment of the schoolmaster. Failing to remember a difficult Latin word meant a severe lashing, and little Martin meekly endured being punished until his little body ached.

At the age of fourteen he was sent to school at Magdeburg, which was conducted by the Brethren of the Common Life. Here he stayed a year and then attended the school at Eisenach, which was directed by John Trebonius, a learned humanist and celebrated teacher. At both schools he acquired his

ard by begging. In later life he often related the ying experiences of his school days.

One very interesting story is told of how the boys ent from door to door singing. One Christmas the ys had marched eight miles and they were nearly hausted, yet they kept on. At last they came to large farmhouse. The boys stopped and gathered a little group and soon the notes of a sweet carol ng out, Martin Luther's voice being heard above e others. Presently harsh words broke in upon e music and the boys, becoming frightened, turned d fled, but Martin Luther, hearing a laugh, turned ound and beheld the large, jolly farmer before ose house they had stopped. He was holding up o long sausages, which the boys had mistaken for club. Their fear turned to joy, and with eager et they ran and received the sausages with thank- l hearts.

In school Martin was unexcelled in his studies. He as quick and active in all work. He was especially fted in oratory. At the University of Erfurt he mpleted his studies, including logic, rhetoric, phy- s, and the ancient languages. These were supple- ented by extensive outside reading. He received the gree of Master of Arts and it is said that when returned home for a visit he was received as roy- ly as a prince. His parents now had risen from eir lowly state and had comfortable means.

One day while Luther was looking over the books the library of the university at Erfurt he came on a very large book which he had never seen be- re. It proved to be the Bible. As a result of his ep interest in the book, he later translated it and ve it to the German nation. He studied the Bible ligently and soon became so familiar with it that could refer to any passage. The study of the ble did not bring him peace of mind at first. ndsay says, "In the mood of mind in which he was, e passages which spoke of the jealous, righteous d, the God who punishes sin, burned themselves to m. The slightest unconscious deviation from the inutest conventual regulation of posture or posi- on of hands or feet was a sin which tortured him." length he found peace. The priests feared his elligence. A rector once said, "This monk will nfound all our doctrines and reform the whole oman Church; for he bases himself on the writings the prophets and apostles and is firmly planted the Word of Jesus Christ." Luther became a rofessor in the newly founded University of Wit- nberg. At first he taught dialectics and the philos- hy of Aristotle, a famous Greek, and later lectured the Scriptures. Some time later Luther jour- yed to Rome and it was then that he learned of e corrupt state of the papacy.

In 1517, four hundred years ago, Martin Luther gan the great work of the Reformation by nailing e Ninety-five Theses on the church door at Witten- rg. Throughout the entire struggle he showed him- lf a hero, clear in vision and exhaustless in re- urces. Throughout the entire struggle he revealed the people his rugged honesty. There were no oments of indecision, no underhanded movements d he did not attain his end through false pretenses. o great man has ever made himself so well known Luther did. His correspondence, his sermons, his mmentaries, his books, his lectures and his table lk revealed the man himself. In his greatest strug- es and trials his faith gave him unfailing strength d joy. Nothing can be accomplished without faith d faith enters largely into the character of every ro, faith in one's cause, strength, destiny, and in s God.

Characteristic honesty and faith produce courage. man who gives his life to God cannot be otherwise an courageous. Luther was among the bravest of en. A poor miner's son, a simple priest, would ver attempt to overthrow the power of the Pope, hose little finger was more powerful than all Ger- any, unless he had courage. He shirked not a sin- e thing. He was warned that he would be cruelly alt with when he was summoned to the Imperial iet at Worms. He stood his ground firmly. Listen his reply: "Though they should kindle a fire that ould rise up to heaven between Wittenberg and orms, yet as I am cited, I would appear there and ep into the mouth of the behemoth, confess Christ; d leave the issue to Him." Never before had ere been any one who bore himself more grandly fore the Diet at Worms.

There is one characteristic that surpasses all the hers in intellectual quality in Luther. It is that of common sense. Luther was called to exercise it in many strategic circumstances. He excels in the amount of intellectual strength and soundness of judgment. The Reformation brought him more work than it was possible for him to do. People were constantly coming to him for advice, the whole movement in Germany rested upon him; yet he made few mistakes.

We are also deeply impressed with Luther's simple human qualities. He loved esthetic pleasures. He lived in close sympathy with nature, which he combined with his work throughout his whole life. One story was told of how he cared for a little hare. One day, while he had left it, the hounds traced it and killed it. Upon finding it he said: "Thus do the Pope and Satan rave, so that they destroy rescued souls and render all my labors vain." The following passage shows what a fine appreciation of beauty he had: "If a man could make a single rose, we should give him an empire. Yet roses and other flowers are scattered in profusion over the world, and no one regards them."

Luther's home life was very beautiful. He lived with his family in peace and contentment. Their household was cheerful and hospitable. He loved his children dearly. There was nothing which pleased him more than to romp and play with them. Their home was lively with music and humor. "Music," he said, "is one of the noblest and most delightful gifts of God; Satan is a great enemy to it; it is a good antidote against temptation and evil thoughts; the devil does not stay where it is practised." We know that he loved music, for without this love he could not have written the hymns he did. They were thirty-seven in number, but they were so skillfully arranged that they at once became popular. A chief characteristic of these hymns is energy of thought and feeling.

Luther had time for everything and everybody. He was industrious. His writings fill twenty folio volumes and it is almost inconceivable how much he accomplished with his pen. His translation of the Bible is marvelous. In his original writings we must not look for eloquence and form, but rather think of him with his heart overflowing with ideas; hastily dashing them on the paper that others might reap benefit from them. His style shows him to be filled with emotion, strength and character, ever bending to that which was good.

Such was Martin Luther. No hero was ever greater. His character towers over all that went before or followed. He held the destiny of a nation in his hand, and with the help of God, he accomplished the greatest work ever a man could do. His character, above all things, stands out as an example for all who have yet to accomplish their mission.

The final business of the convention was then transacted.

The efficient and earnest officers of the preceding year were re-elected:

President, George W. Rapps, Milwaukee.

Vice-president, Fred Genz, Jr., Milwaukee.

Corresponding secretary, Miss Anna Hinn, Fenimore.

Recording secretary, Jerome Johanson, Oshkosh.

Treasurer, Oscar A. Christianson, Stoughton.

The invitation was then extended to hold the next convention in Holy Trinity Church at LaCrosse, Wis. This was gratefully accepted.

Thus ended the nineteenth annual convention of the Luther League of Wisconsin, one of the most interesting and most fruitful of all. The delegates left for their homes stimulated with a larger vision and fired with a zeal for greater service during the coming year.

A Fourth of July Celebration

BY JANE M. TRUXAL.

"BY the way, fellows," said Jack Hardy, "I suppose you are aware the Fourth of July will soon be here." "Certainly," said a chorus of voices, "but what of it?" "Well," replied Jack, "I have been wondering how we can celebrate the glorious Fourth this year. I for one would like to have such a splendid celebration that this old burg will wake up and remember us fellows for some time. What do you think about it?" "Splendid," "Fine," were the replies, "but how shall we do it?" "Well," said Jack, "let's have bonfires, bands, fireworks, red-fire, cannons, and more noise than you ever heard before. How I wish those old redcoat soldiers were here now and could see us celebrate our Independence Day." "I say, boys," said Ralph Henry, "let's appoint Jack our commander in chief; we all working under his directions. Are you all willing?" "Aye, aye, sir," responded the boys with a will, and they at once began a lively discussion of the Fourth and, as they thought, its proper celebration.

These speakers belonged to a group of happy young people who had gathered together on a beautiful evening early in June at the home of Ruth Brown, who lived in a quaint old fashioned farm house just at the edge of the village of Pleasantville. Her home was a favorite meeting place for these boys and girls. Farmer Brown and his wife were greatly loved by all who knew them, and especially by the young people of the neighborhood, for they were so jolly and entered so freely into the pleasures and sorrows of the boys and girls who gathered there. Ruth herself was a general favorite, being a very lovely, gentle, sweet dispositioned girl about fifteen years of age. Their house was a big, roomy one, with open fireplaces, and in the living room, on winter evenings, the boys and girls could pop corn, roast chestnuts, or toast marshmallows to their hearts' content. In the summer it was just as pleasant, on the big veranda, or out on the fine old lawn, or at the tennis court, and many happy hours were spent there by the "Bunch," as they called themselves.

In the discussion which followed Jack's remarks, the girls were as much interested as the boys. They were anxious to have their part in the fun, and the boys were willing that they should, for nothing that this crowd had ever undertaken would have been a success without the girls. On their hikes and in their games the girls cheerfully endured as much hardship as the boys, and were voted "good sports" and "good pals."

There was one boy in that crowd, however, who did not take part in the planning. He was what we call a "foreigner." His name was Hans Schmidt, and he had come to America some two years before our story opens, in company with a party of friends who came to escape the horrors of the war which was then raging over their land. Hans' father and older brothers were killed in the war, and his mother had died, so Hans was alone in the world except for these friends who decided to seek a home and peace in our beloved America. On their arrival in this country they found their way into the farming districts of Pennsylvania, where they sought work, and Hans was so fortunate as to wander into the home of Farmer Brown and his wife, who kept him, first out of pity, and then because they soon learned to love him as their own son. Hans was so eager to learn and did learn so rapidly that it was not long until he could speak the English language so well, and had so adapted himself to American customs that one could scarcely believe that only a little while before he was a homeless waif, unable to speak a word of English. But now he had a home, was treated as one of the family, was going to school and had made friends with the young people of the community, who welcomed him in school, at Sunday school and church.

As Hans listened to the plans that were being made, his heart became very sad. He was seeing again the horrors of the war which swept and ravaged his Fatherland. He saw again his father and brothers as they marched off so bravely to help defend their country. He saw again his mother's grief and despair as the news of their death was brought to her, and he lived over again his own grief at her death.

Ruth Brown, quick to notice any one who was unhappy, saw that Hans was looking sad and suspected the cause, so she cried out: "Let's not talk any more now about our celebration; we have plenty of time for that. Let us have some music." This suggestion was eagerly welcomed by the others, for they all loved to sing, and so they trooped into the house, while Hans, unnoticed by the others, remained out on the veranda. After the boys and girls had said "Good night" and gone to their homes, Ruth, finding Hans on the porch alone, said

to him: "Hans, why do you look so sad and unhappy tonight?" "Because," he replied, "while you all planned so happily to celebrate *your* Independence Day, I was thinking of *my* unhappy country. I was thinking of those who gave their lives for the cause, and of the thousands of hearts that are broken tonight. I was thinking of the desolate condition of the land and the horrible war that is still going on there in my country, and I could not help but be sad, but," he said, "I did not mean that you should see how unhappy I was, and as this is now my adopted country, I shall try to enter into her joys and rejoice that she is free and at peace." "I am so glad that you feel that way about it," said Ruth, "and I hope that your native land will soon be restored to peace and happiness."

That night Ruth was thinking over all that had been said during the evening, and the more she thought about it the more she felt that they ought not to carry out the plans they had discussed. She knew that there were in their midst other people whom the great war had saddened, and it seemed to her that the rejoicing would only make them more unhappy, so she determined to try to get the boys and girls to plan a different kind of celebration. The next day she asked Jack Hardy to call a meeting at his home, and when they were all together she told them of her conversation with Hans, and how her heart had ached for him. "And now," she said, "I want to tell you how I should like to celebrate the Fourth of July." "All right; go ahead," was the response. "Well," she said, "you know, if we carry out our original plans, only the young people can take part, and the old folks and the children will not have any share in them. I want to have a picnic, to be held in the grove on my father's farm, and invite every man, woman and child, rich or poor, in the neighborhood, to join us. We will have a great, long table and all will be treated alike. If any are too poor to bring a basket, have them come anyway. I would ask the people who own machines to give the use of them to bring those who live far away and who have no teams of their own. Then I would arrange games in which all could take part. In the afternoon I would have speeches and a concert of patriotic songs, to be given by a choir made up of the young people of the neighborhood, and then to end the day I would have a display of fireworks at night. The expenses of this celebration could be met by getting subscriptions from the citizens of the town and country. Now this is my plan. I am sure this could not hurt any one's feelings, and a great many people would have a very happy time." "Bravo, bravo," shouted the boys and girls. "Your idea is splendid," said Jack, "let us adopt it and go to work at once." "Are you willing to change your plans, Jack?" asked Ruth. "Yes, indeed," answered Jack, "I am glad, too; I did not know before how selfish they were."

Committees were at once appointed, and the young people went to work with a will to make their arrangements. The older people joined with them and responded liberally to their requests, and when the great day, which was beautiful and sunshiny, dawned at last, all the people in the town and country came to the picnic in response to the invitations sent out by the committee and the program was carried out as arranged. After the splendid display of fireworks that night, which was the crowning event of the day, everybody went home, tired but happy, and one and all voted it the best day they had ever had. As the Brown family sat on the veranda, talking over the great celebration, Hans Schmidt said: "I have been so happy today, because I could take part in the celebration of America's Independence Day. I hope to become an American citizen some day, and I believe that I shall be as proud of my great free, adopted country as I was of my own dear Fatherland." "Yes," said Farmer Brown, "we certainly shall remember this Fourth of July celebration for a long time." Ruth, her heart almost too full for utterance, said softly: "Let us sing 'The Star Spangled Banner,'" and a little later, as they sang

"Oh, say, does that star spangled banner yet wave
O'er the land of the free and the home of the brave,"

they were all in their hearts thanking God for "The Land of the Free" and praying that peace and freedom might soon reign over all the earth.

—

A ministry of growing power must be one of growing experience. The soul must be in touch with God and enjoy golden hours of fresh revelation. The truth must come to the minister as the satisfaction of his own needs and the answer to his perplexities; and he must be able to use the language of religion, not as the nearest equivalent he can find to that which he believes others to be passing through, but as the exact equivalent of that which he has passed through himself.—*Stalker: The Preacher and His Models.*

Luther League of New York

Twenty-Fourth Annual Convention at Utica, May 29-31, 1917

BY MISS MARY ST. JOHN.

IN this anniversary year, it was indeed most fitting that the Luther League of New York State should should convene in Utica, the city of its birth.

As we stand at the twenty-fourth milestone and take an inventory of our past, we are convinced that our existence will never be truly justified until each member is equipped for service of, by and for the Mother-Church of the Reformation.

Again and again, in convention assembled, we hear sounded the present-day Luther League clarion call for "Synodical Unity." To aid in this desired consummation a prerequisite in every local League is a weekly devotional meeting; an every-member use of the LUTHER LEAGUE REVIEW, Luther League Topics, Luther League Reading Courses, Luther League Handbook, and Luther League Hymnal; an every-member knowledge and support of his obligations to the national, and to his respective district and state organizations.

Opening Session

The convention chaplain, Rev. L. B. Dutcher of Oswego, conducted the opening liturgical service. The hymns used were taken from the Luther League Hymnal.

The special music for the opening session was furnished by the choir of the Church of the Redeemer, which consisted of two anthems, "Be Joyful in God" and "The Lord Is Exalted," and a duet, "Love Divine," rendered by Miss Mildred Stark and Mr. Eugene Hieber, one of our ex-presidents.

Rev. Francis R. Hoffman, pastor loci, felicitously welcomed the delegates and visitors in behalf of St. Paul's Church and League.

The Luther Leagues of Utica extended happy greetings through their representative, Mr. Clifford Rockwell.

Mr. Louis A. Wilke, president of the New York State Luther League, fittingly responded to these greetings as follows:

It is indeed a great pleasure to express the thanks of the State League for the good things we are about to receive. The excellent program which we expect to enjoy the next two days presents topics which we believe are of vital interest to you in Utica as well as every Lutheran in the State of New York, and we hope that all Lutherans in Utica will attend all these sessions, and when we get through with the convention you will say it was good for the Luther League of New York State to be here. We certainly appreciate these words of welcome, and in behalf of the State Luther League, I speak to you our most hearty thanks.

The evening address was delivered by Rev. Charles W. Leitzell, D. D., of Albany, using as his theme "Our Indebtedness to the Reformation." Dr. Leitzell spoke with earnestness and conviction as follows:

We need to know what is our indebtedness. That we may appreciate this great movement and also answer the challenge. Was the Reformation Worth While?: That the Reformation of the sixteenth century was epoch-making, no student will dispute. As Richter said of the coming of Christ, so we can say of of this movement inaugurated by Martin Luther: "It lifted empires off their hinges and changed the course of the stream of the centuries." To estimate this indebtedness it will be necessary to remember what was the condition of the world before the sixteenth century—the condition both religiously and politically beggars description. The people were ignorant. The Bible a closed book. Christ was lost. The way of salvation was by good deeds rather than justification by faith. The priests were ignorant, superstitious, and many of them immoral.

To the Reformation we are indebted for the Word of God in the language of the people; the right to read and study and interpret it for ourselves. Think what the Bible has done for the world and remember the Reformation restored it. With the Bible restored Christ was rediscovered, the true way of salvation made known; free access to the Throne of Grace, the priesthood of all believers. "The preaching of the Gospel" was again revived. The agency through which men were to be saved and the kingdom to come. This Gospel which the Apostles and early Church proclaimed with such power, was lost, but Luther not only preached it with telling effect, but was the agent used of God to revive "The preaching of this Gospel." As a result of the Reformation we have the true ideal of life, viz., service. Christ came to serve, and the Church was to be the servant of all. Rome sought to have all serve the Church.

Our freedom we owe to the Reformation. Well does Carlyle say of Luther's stand at Worms: "It was the greatest movement in modern history. It was the birth of civil and religious liberty." To the Reformation we owe our splendid progress in the arts, sciences, literature, etc. The human mind once free, and no limit could be placed to our progress. We hail with delight the dawning of the day which gives promise of a united Lutheran Church. Shall we not as Luther Leaguers hope and pray and work for its consummation? God speed the day when the Mother Church of Protestantism with its great history and splendid achievements shall present to the world "a sacramental host with ranks unbroken, encircling the world."

As we Leaguers listened to the addresses and papers, all of which were of exceptional merit, we were constantly reminded of our indebtedness to our scholarly, consecrated clergy; and likewise of our need for a painstaking study of the great Reformation. Our excellent Quadri-Centennial Reading Courses will supply that need; and there will never be a more opportune time for this reading than during this anniversary year.

Immediately upon adjournment the delegates and visitors were cordially invited to repair to the church parlors, where they enjoyed a delightful social hour. St. Paul's Sunday School Orchestra discoursed sweet music. A playlet entitled "A Social Crisis" was presented by the Misses Sigenthaler, Herbig, Hedderich, Juergensen, Perrolez and Lieb of St. Paul's League. Miss Stark and Mr. Hieber of the Church of the Redeemer sang as a duet, "Garden of My

Heart." Ice cream and cake were served. On Thursday afternoon the delegates nd visitors were taken by electric car round the city and surrounding country. The Lutherans of Utica left nothing un- one to make our stay enjoyable and prof- able.

Second Session

After devotional services the convention hen proceeded to the consideration of the eports of officers, committees and districts. President Wilke presented the following eport:

o the Luther League of New York State:

The State League has been working steadily since he last convention to make this convention the lar- st in the history of the League. The president as corresponded with all the local Leagues and has eceived a reply from a large percentage. These eplies indicate that there is progress being made in ll branches of our League work. He has also kept touch with all the district presidents, from all of hom replies have been received with the exception one. These replies likewise show that the dis- icts are growing. The president requested Mr. H. odges, General Secretary of the Luther League of merica, to attend the convention of the new West- hester County League at New Rochelle on January The object of this visit was to explain the ork of the League to the members of the district, nd to endeavor to have it unite with the State eague. The expenses of this visit were taken from ur Extension Fund. Inasmuch as Mr. Hodges me to New York State at this time, we thought it ise to have him make a tour of the state. Ac- rdingly Mr. Hodges proceeded from New Rochelle Albany, where he spoke to the Leagues, and also Utica and Syracuse. He went to Rochester and nterviewed several of the pastors there and was cor- ally received. He visited North Tonawanda and ddressed the League, and he also addressed the Buf- alo District League. To cover the expenses of this ip an offering was taken at the meetings which r. Hodges addressed. A communication was re- ived from the president of the Westchester County eague stating that his district was not as yet ady to unite with the State League, but that they ould probably unite by the time the 1918 conven- on met. He also asked whether his district would e allowed to send delegates to this convention. I mediately advised him that any delegates from his strict would be welcome, and sent him credential anks. I also requested Mr. Hahn, our correspond- g secretary, to send him convention calls and cre- ntial blanks sufficient for his district. The West- hester County District League was organized at t. Vernon, N. Y., on Sunday, June 14, 1916, with x charter Leagues. In March, 1917, they added he new League to the district, making a total of ven Leagues now comprising the district. The resident wishes to express his gratitude for the uni- rm courtesy with which his letters were received d answered, especially by the officers and chairmen committees. The various state officers have been ithful in the discharge of their duties, and gave e president every needed assistance. A communi- tion was received from the New York City Dis- ict League stating that they would hold a special eeting on September 28, to decide whether they ould continue or disband because of the poor pport given to the districts. I immediately wrote ev. Kuhns, who was in New York at that time, d asked him to attend this meeting and encourage em to continue the work. I also asked Mr. Eck, e chairman of the Extension Committee, to attend is meeting and assist them to get a new start. In letter under date of November 22, the president this district, Mr. Zecher, reported that the New rk City District had been revived, and that a new ague had united with it, viz., that of St. Thomas' urch, Rev. A. J. Traver, and that there is good ospect of another League joining.

Your president has the following recommendations make, viz., that the president of the District agues meet at least once a year with the presi- dent of the local Leagues in their district. That the Programs and Convention Call be printed as one. This would lessen the double expense of printing and postage. That all local Leagues purchase the new Hand-Book.

That we have 100 copies of the Constitution print- ed for general use in the state work.

That every League in the state do their utmost to collect and send in the twenty-five cents for the Jubilee Fund.

That more attention be given by the Leagues to the per capita tax. About a month ago our treas- urer wrote me that we owed the National League $790. Every League should make a special effort to pay this sum some time before the convention meets.

That local Leagues elect a REVIEW Secretary, whose duty it shall be to take subscriptions for and send news items to the LUTHER LEAGUE REVIEW.

That wherever possible Leagues organize a Junior or Intermediate society.

LOUIS A. WILKE,
President of New York State League.

That all Leagues make the Quadri-Centennial the subject of the Reading Course in their societies, using the books bearing on the Reformation as widely as possible.

That all District Extension Committees keep in touch with the president and chairman of the State Extension Committee. In closing this report your president wishes to state that this has been a most encouraging year for the Luther League of New York State, and he cannot refrain from praising the work of the various committees. The Executive Committee deserves a great deal of credit for the excellent program it has prepared and for the ad- mirable speakers which it has secured to speak at this convention. The Extension Committee have been active and have secured some results which will appear in their reports.

The chief committees, the Literature, Press, and Credential, have likewise done their allotted tasks with credit.

One thing especially has struck the president, and that is the earnest desire on the part of all those who are in the work to co-operate with him. Suc- cess is bound to come when there is co-operation, and the State League of New York is bound to grow and do the work for which it was organized.

Since our last meeting in Buffalo, our beloved country has been forced into the terrible war now waging in Europe. From a country at peace with all the world we have become one of the belliger-

ents and have taken up the cause of humanity. In this crisis of our nation it behooves us as an organization to assert our allegiance to the flag of our native land, the land of the brave and the free. It may be that before long some of our Leaguers will be found over in the trenches of Europe. May they there acquit themselves not only as good soldiers of their native country, but also fight a good warfare as good soldiers of Jesus Christ.

Mrs. L. J. Witherwax, the statistical secretary, reported that the New York State League consists of 100 Senior Leagues and 12 Junior Leagues, with a total membership of 6,154 and 362, respectively; 37 of the Senior Leagues use the Luther League Topics, 37 the Luther League Hymnal, 9 the L. L. Reading Course, while 65 hold religious meetings; 422 subscriptions are taken for the LUTHER LEAGUE REVIEW, while the contributions for benevolence and local expenses aggregate $9,304.76.

It is encouraging to note the increase over last year of Senior Leagues, of members, of those using the L. L. Topics and of those holding religious meetings, and likewise an increase in contributions of $711.61.

Mr. Oscar Rothe, the treasurer, reported receipts for the year amounting to $558.60; disbursements, $409.04.

Mr. William Eck, chairman of the eastern section of the extension committee, reported as follows:

Early last fall I received a letter from the president of the State League as well as the president of the New York District, in which they informed me that a meeting had been called by the officers of the New York District for the purpose of discussing the advisability of continuing the New York District as an organization. Following the instruction of our president and upon the invitation of the president of the New York District, I attended the meeting which was held in the Church of the Epiphany, September 28. We found that some of the Leagues had withdrawn from the New York District and affiliated with a new district formed in Westchester County, known as the Westchester District. This, as well as the indifference on the part of some of the pastors, had prompted the officers to call this meeting. After a brief address by the Rev. Luther M. Kuhns, Literature Secretary of the Luther League of America, and the Chairman of the Extension Committee, a resolution was adopted declaring the League's confidence in its officers and the determination to renew its efforts to advance and strengthen the life and work of the Luther League of New York. They have since then added two societies to their district.

After the meeting in New York, we got in touch with the officers of the Westchester District and invited them to join the State League. On November 6 I received an answer from the president in which he thanked me for the invitation and promised to bring it before the district at their annual meeting in January. It was my intention to attend this meeting, but was unable to do so; but Mr. Harry Hodges, our General Secretary of the Luther League of America, accepted our invitation to attend this meeting on behalf of the State League.

The extension work in the Brooklyn District has been very successful. Three Leagues have been resurrected; that of Holy Trinity, Rockville Center; St. Luke's, Woodhaven, and the Church of the Good Shepherd, Brooklyn; a few more that are very good prospects. Three Leagues will join this district at their June convention. One society has been organized since this report was prepared.

The Rhinebeck District has added one new society, that of the Poughkeepsie Luther League, and hopes to ring in the Luther League of Red Hook during the year.

In the Mohawk District an effort has been made to interest new societies, but without any apparent success as yet. The time does not seem to be ripe for them to join. It seems that some of the pastors are the cause of preventing these societies from joining the district. If the "signs of the times" mean anything, we hope that in the near future these pastors will have no more reason for preventing their young people from affiliating with the district organization.

In the Albany and Susquehanna District one society has been reorganized, that of Central Bridge. This society will join the district at the next convention, to be held at Altamont, June 13. The Luther League of Cobleskill is being reorganized; also a Luther League has been organized in Leesville. We hope that both of these Leagues will join the district during the coming year.

In Syracuse the committee has been in touch with societies in Clay, N. Y., and two societies in Lyons, N. Y., but they don't feel that they can affiliate with the district as yet. The societies of the Lutheran Church at Watertown and Redwood have been communicated with, but they have never answered any of the letters. In St. Paul's and Zion's Church the Junior and Senior Leagues have been united into one and a new Junior League has been organized in each one of these Churches.

Rev. Paul G. Krutzky, chairman of the western section of the extension committee, submitted the following report:

Your chairman has been active in corresponding with and visiting wherever possible Leagues not affiliated with the State League. Considerable work has been done by your chairman to revive the Rochester District. We can simply report progress.

The Luther League at Pittsford will probably join the State League. To my mind the situation at Rochester is not hopeless, and we may get some of the societies there to join the State League even though a central League may not materialize. The chairman of the Syracuse District is coming along very strong. Miss M. E. Ruoff, corresponding secretary of Zion's Luther League, Syracuse, advised me that they expect to organize a Junior League which will unite with the State League. Your chairman has also corresponded with the brethren in this district, but has received no replies to his letters. Your chairman, who is also chairman of the Buffalo District Executive Committee, was able to keep somewhat closer in touch with this district than with the other districts in the section assigned him. Wherever possible he has tried to visit the pastors and Leagues not yet in the State League. On January 28, Rev. Brezing, of Niagara Falls, wrote me, asking for a copy of the Constitution of our League, which I sent him. On a visit to the Falls with the president of the State League we were informed that a Junior League had been organized. We are in hopes that this League will eventually join the State League, although at present it is not ready to do so. The other Churches in Buffalo, viz., the Swedish Augustana Church, Rev. Berggren, although not a member of the Buffalo District, is nevertheless co-operating in the celebration of the Quadri-Centennial with us. The General Synod Church in Buffalo, owing to frequent changes in the pastorate has been hard to reach. Your chairman is, however, keeping the matter before the various pastors, and perhaps something may result. The Church at Lockport is somewhat in the same situation. I have received a letter from Mr. E. E. Becker, the chairman of the Executive Committee of the Bucks, Montgomery and Chester Districts, Pennsylvania. I attach this letter to my report for the information of the State League, and would cordially recommend is consideration. I also received a letter from Dr. Steinhaeuser, president of the Luther League of New Jersey, containing cards and a pamphlet outlining the objects and work of the Luther League. I have asked Mr. Eck to present this matter to the State convention because of my inability to be present.

I attach herewith an itemized bill for expenses during this year.

Mr. William H. Meisner, chairman of the literature committee, thus reported:

Great interest is being shown in all Churches and Leagues in the Quadri-Centennial Anniversary, and many of the Leagues are taking up reading courses and topics dealing with the history and advancement of our Lutheran Church, which are very beneficial and interesting. I need hardly remind the Leaguers here assembled, however, that the Luther League Reading Course and Topics are by far the best, and that we should not be turned away from them by special lines of study. Both can be taken up at the same time, and if one must be subordinated, by all means do not sacrifice the Topics, even if the other should for the time being seem to be the most interesting.

I do not wish to insinuate that the Topics are being placed to one side in all Leagues for the time being to take up this educational movement of our Quadri-Centennial which has many commendale features, but I only wish to sound a warning note at this time that other societies may not in their zeal be led to do so before the year is over.

The press committee, through its chairman, Rev. A. J. Traver, reported as follows:

Something has been done in the way of keeping the LUTHER LEAGUE REVIEW and the Church papers supplied with New York State League information.

A conference with the secretary of the Reformation Committee of the Lutheran Society of New York, Rev. O. H. Pannkoke, would be of great benefit in the way of suggestions for the expansion of the field of work for this committee during the coming year.

The final report of the credential committee, Mr. Louis A. Biel, chairman, showed that 106 delegates and 130 visitors were in attendance, the largest registration in our history.

President Wilke recalled that 110 was the total registration when the first convention was held in Utica, May 29-30, 1893.

Mr. William A. Tiedemann, representing our newly organized Westchester County League, extended greetings.

The secretary, Miss Mary St. John, then read a telegram of greeting from our national Literature Secretary, Rev. Luther M. Kuhns. As instructed, the secretary sent Rev. Mr. Kuhns a telegram expressing to him New York State League's greetings and good wishes.

Rev. F. J. Baum, of Cobleskill, read a paper, the subject of which was, "Lay Readers in the Lutheran Church." Rev. Baum said in part:

The Reformation made religious service a thing not to be monopolized by a caste (the priests), but a blessing to be experienced even by the masses, to their endless benefit and happinss.

The subject assigned for this paper is one of the projects capable of using men in great and blessed service for the Master. It is to deal with Lay Readers in the Lutheran Church. It is a subject the glorious possibilities of which I would that I had time to expand.

In brief, let me first define the term. A Lay Reader is one of the men of the Church who, though not an ordained minister, yet performs certain of the duties of the ministry, at times when necessity or convenience demand it, under the direction and authority of the Church, or of a particular congregation.

We Lutherans believe in the divine origin and institution of the Church. The Church is Christ's way of conducting His work. So that all things in the service of our fellow men that the Church undertakes center in ministering Christ to them, through the Gospel. Would that we could always succeed in holding forth, to young and old alike, that this is the greatest, the most splendid work that there is. It is the most inspiring, the most worth-while call of the hour. The day has come for men to realize that the world's biggest and best task is to Christianize the people.

The office of Lay Reader is intimately associated with that task. It arises from it—from the duty, the impulse of every soul that is Christ's to be a minister, a minister of the "Good News" about Him. Every Christian is bound to feel that the words of Christ were spoken to him as well as to the early disciples, "Ye are my witnesses"; Go ye, therefore, and preach the Gospel to every creature." In as far as in us lies, as the Holy Ghost gives us opportunity, we are bound to be ministers of the Gospel. There is certainly no obligation that souls—every soul—will have to answer for like the one "How has your life served the Lord?" There is consequently no higher calling to the young man of today than the ministry of the Gospel of the Lord Jesus Christ. And I believe that every young man, first, before he chooses what he is going to be in life, ought to be assured that the Lord does not want him to be a minister.

There is the beginning of the Lay Reader's office. Everyone cannot be an ordained minister. That is a fact to be recognized. And yet the Church has been suffering from that very fact. She has needed more men for the ministry in almost every age. She is desperately in need of them now. If you cannot be a minister, you might be a lay reader. The world is open for evangelization. The need of it is apparent on every side. It is present with us in this state. There are Churches in rural communities that have no pastors, and are not likely to have. They cannot secure his living. It is impractical to combine them with other similarly situated congregations to form a charge that will sustain a minister. Yet their need of the Gospel is prominent whenever they are called together as a congregation. It simply will not do to allow them to go on with the problem unsolved. There is work for someone to do. Who will do it? Who is prepared to do it? Who can be called upon to do it by the Church? Who shall go? Shall not the Lay Reader?

Now again—look at the mission fields of the Lutheran Church! One of the experienced pastors of New York City told the secretary of his Board of Home Missions that, after years of study of the situation, he was convinced that to find a field for Lutheran mission work there required nothing more than that the missionary ascend in a balloon, and wherever it landed, to get to work to begin his mission. Other denominations are spending vast sums of money in that city, and elsewhere, to gather our Lutheran people into their own folds—a work that we could do in a far more effective, and in a more rapid manner. But the field of missionary effort is hampered by "the lack of men." There are places where churches could be begun, there are places where a Sunday School could be opened and successfully maintained, where a healthy Church may lie in the embryo, but there is no one to begin the work. A Lay Reader could render invaluable service here. On Long Island, in the environs of the great city, a young man is being used now as Lay Reader under just such conditions. Again, even where there has been a regularly ordained and installed pastor, and the charge becomes vacant, it is many times a most serious matter to secure someone to conduct the services during the time that must elapse between pastorates. The writer has in mind now a very promising field that had to be abandoned because of the disintegration that occurred in the gap between the leaving of the first missionary and the coming of the second. It gave rise to dissension, and finally death. That death could and should have been avoided. A consecrated Lay Reader would have done it, in all likelihood. And there is more than one congregation that has needed someone to minister the Gospel to them during like times in their history. And then, too, the matter of giving the pastor an adequate vacation is a serious one. They are the Churches that can least afford to be closed, and cannot afford to secure supplies. For many congregations this is a serious problem, for they realize that the pastor needs a vacation. And surely every Church feels that its doors should be open every Sunday. Here again is

work for the Lay Reader. Again, both in the mission fields and elsewhere, the work among the young presents a glorious opportunity for the Lay Reader. There is no more important work that we do than the catechization of the young. There is great need of trained catechists in the mission fields, and even in many charges that have ordained ministers. When a pastor has four or five congregations in his charge, how useful would a catechist be to him!

How can we reach these conditions? In some of these instances the office of Lay Reader is the only relief now apparent. But it can be made a real relief, and a highly satisfying one. There are men, both young and more advanced in age, who can be prepared to step into the breach in such cases, and minister to the great blessing of the Church, and the souls committed to her care. Fortunate indeed is the Synod that has a body of laymen who, at the call of the officers, can go and minister the Gospel for the period required. There are many honored examples now of Congregational Lay Readers who are assisting in their own parishes in our Lutheran Church. Some of our pastors have begun by training laymen to read the Scriptures at one or more of the services of the Church each week, and then developed them to the point of taking charge of catechetical classes, assisting at the midweek services, and eventually conducting the services of the sanctuary in the absence of the pastor, reading a sermon selected for them, or expounding a portion of the Scriptures themselves, for we have men capable of doing so. In the Episcopal Church the Congregational Lay Reader has been used to no small degree.

But there is call in our own Church for the office to assume larger proportions than the Congregational Lay Reader. Plans are on foot in the General Synod for establishing associations of Synodical Lay Readers, and the office of Synodical Lay Reader. Associations are to be formed of lay members of the Churches of suitable age and qualifications, who have been recommended by their pastors and the official boards of their congregations as being fitted to act in that capacity, who shall be prepared to exercise the functions of the Christian ministry in public worship of congregations, excepting the administration of the sacraments, and pronouncing the benediction. They are to be organized under the officers of the various Synods, and to be instructed in the matters that pertain to their office. Then, when the officers of Synod feel that they are competent to answer the call of congregaions, at their recommendation and that of the association, they are to be consecrated to the office of Synodical Lay Reader; and thus clothed with the authority of the Church, to go at its bidding, and do the work that the Church, through the officers of Synod, shall give them to do. Regular meetings for conference upon questions that arise in the ministry they may be called upon to perform, are contemplated in the organizations of these bodies of men, and in them such matters as the following will be considered: Conduct of public worship; Reading of orders of service, of the Scriptures, and of prayers; Selection and reading of sermons; Preparation of expository remarks, of addresses and of sermons; the Art of edifying prayer, and of catechetization. Under the direction of the officers of the Synods there is thus contemplated a body of prepared men, ready to answer the call to service, who ought to be a power for the Church.

Behind this service stands a noble army of men in all ages of the Church's history. The first Christian martyr—Stephen, the Lay Preacher—confounded Christ's enemies by his wisdom and grace. With telling effect Paul, that formerly persecuted those of that "way," began to preach Christ crucified, before the Holy Ghost gave commandment to separate him and Barnabas, another layman, to the ministry. The great defender of the faith, Origen, attracted the attention of his bishop by his lay preaching. So there might be cited very many instances to show how God blessed the efforts of consecrated laymen to proclaim the unsearchable riches of Christ. The early history of our own Lutheran Church in America has many examples of splendid service rendered by those not ordained ministers.

Following the presentation of this excellent paper, Rev. Baum answered many questions which were relative to his theme.

Miss Meta Juergensen, of Utica, rendered as a violin solo, "The Lost Chord."

President Wilke appointed the following committees:

A nominating committee, with Mrs. Frank Miller, of Brooklyn, as chairman; an auditing committee, with Mr. J. M. Haller, of Buffalo, as chairman; a committee on reports and resolutions, with Rev. George T. Heintz, of Saugerties, as chairman.

Third Session

The chaplain conducted the vesper service.

The secretary read letters of greeting from the following State Leagues: Ohio, Pennsylvania, Indiana, Michigan, and New Jersey.

Mr. Hodges extended greetings on behalf of South Dakota.

Our national president, Mr. C. T. A. Anderson, also sent cordial greetings.

Mr. I. Searles Runyon, of New York City, associate editor of the LUTHER LEAGUE REVIEW, gave an address, using as his theme, "Luther's Contribution to Universal Brotherhood." Mr. Runyon spoke clearly and emphatically as follows:

Brotherhood has come to be a very popular term. It carries a very attractive idea. It is today being applied to many relations in life. It has today not only its age-long meaning of a bond between members of the same humany family, and that between the people who hold the same faith in religion, but it has been given also a significance that is almost purely social, another that relates men only in the mental sphere, and still another that has to do merely with the commercial and the industrial phases of our complex and many-sided commonwealth.

There is much sentiment passing current for brotherhood today which bears only a very slight resemblance to the real relation the term was originally understood to describe, and based upon a quite different foundation from that of love, the tie of real brotherhood.

Leaving the dictionary definition of the term to the linguist, or the student of literature, let us refresh our memories with respect to the fundamental idea which this potent and pleasing, but much abused, word was evidently intended to convey.

To most minds, the word means, primarily, membership in the same human family. It presupposes a common fatherhood. And, as members of the same household of faith in religion—the Christian religion, at least, recognizes the common fatherhood of God—the word brotherhood naturally and rightfully came to be applied to people who are related in the religious fraternity.

Used in these two senses, brotherhood implies two qualities—likeness, or similarity, and equality. Members of the same human family bear what we call a "family resemblance." They have a likeness of one or more facial features, of bodily form, of gait, of manner of speech, of tastes, of habits of thought. And in some vital respects, brothers are equal. They have the same right to the protection and the care of their parents, they do, or least should, participate equally in the privileges of the home, and in the affections of those who bore them. And associated with these two great facts of the family life stands that greatest of all forces in the world, love. And where love is not, there true brotherhood cannot be. This is fundamental. And, in the light of this analysis, what real chance of existence had universal brotherhood in the age immediately preceding Luther's day?

The time allotted to me for this discussion is far

too short to bring forward sufficient historical data to do full justice to our subject. But perhaps the main idea will be suggested by a question or two. How could there be any such thing as equality while one man ruled the state so nearly absolutely as to be able to enforce his personal will, and arbitrarily to distribute his favors among his personal followers? Or how could there be any such thing as likeness of outward character among men so long as one man could make decisions that kept one set of men in ignorance and moral and spiritual subjection to another set of men whom he arbitrarily or by political intrigue made the spiritual overlords? Asking these questions seems like answering them. The whole system of government of that time was designed to produce inequality among men. The whole ecclesiastical machine was framed and run to emphasize and perpetuate the moral and spiritual differences between the two sets of men, the clergy and the laymen. So both priest and monarch were striving to build up impassable barriers between classes of men. In the state the divine right of kings to rule rested, and must always rest while it lasts, upon the false theory of an essential difference of mental faculty between men of different stations in life. In the Church, the vicious doctrine of papal infallibility was built upon the assumption of a vital difference in the standing of men before God, on account of their moral worth. Now it does not take great mental acumen to see that such a thing as real brotherhood was impossible under such systems as these. Universal brotherhood was impossible.

Now, the very first thing that Luther did in his public propaganda against Roman error, namely, publish his Ninety-five Theses, was his greatest single contribution to the idea of universal brotherhood. In this one sweep he dashed to the ground the whole structure of the supernatural powers of the clergy, and the supposed right of the members of these clerical orders to exercise dominion over the laity. He swept away the whole fabric of the moral and spiritual superiority which the priests and bishops had successfully claimed on account of their ordination, and placed the laymen on the same footing before God as the clergy, that is, as priests, capable of appearing before Him in prayer for forgiveness of sin, and reinstatement in His family as redeemed children, without the intercession of the clergy. This step away from spiritual slavery which Luther took was also the first step on behalf of the whole body of laymen in the Church toward the realization of genuine brotherhood among men. Note the form of his discussion of the question of the universal priesthood of believers in the following passage. He says: "Here you will ask, 'If all who are in the Church are priests, by what character are those whom we now call priests to be distinguished from the laity?' I reply, by the use of these terms, 'priest,' 'clergy,' 'spiritual person,' 'ecclesiastic,' and injustice has been done, since they have been transferred from the remaining body of Christians to those few who are now, by a hurtful custom, called ecclesiastics. For Holy Scripture makes no distinction between them, except that those who are now boastfully called popes, bishops and lords, it calls ministers, servants and stewards, who are to serve the rest in the ministry of the word, for teaching the faith of Christ and the liberty of believers."

Distinctions in men's standing before God, which are intended to be made by the words, popes, bishops and lords, he declares to be unjustified efforts to transfer these titles from the remaining body of Christians, that is, to raise these men *above* their fellows and give them the right or the privilege of exercising dominion or authority over their fellows. He insists that on the contrary these men should be distinguished by their duty to render service, rather than by any right to exercise authority, wield power, and demand that service be rendered *unto them.*

The Roman hierarchy had been putting the emphasis upon good works, in the Christian life and experience, thus making it possible to draw lines between them on another basis also, that is, along the line of their essential character. Here again Luther blocks their game of making false and unfounded distinctions. He says, in effect, that men are not essentially different merely because one has the capacity for better outward life than another, or because one is in the more favorable circumstance for good deeds. No, instead of being essentially different morally, men are essentially *alike* in this one *all*-important respect, namely, in that they are all sinners, in God's sight. They are all transgressors of the law. They are all *lost* if works be depended upon for salvation. In the matter of essential moral character, therefore, men are all alike—all in the same class—they are all *sinners*, and for their merit which can be taken into account of God, they are alike dependent upon Jesus Christ, and that by faith, which can alike be exercised by all. Likeness, the family resemblance, the sinful character, corrected and remodeled, made over into the new man by the same process in each and every case, namely, by faith in the Christ, is here held up to our view and knowledge.

And so, by his act in bringing to light and reestablishing the doctrinal truths of sin and salvation through Christ alone, Luther swept away the other great barrier to universal brotherhood, and revealed again the foundation upon which that desirable relation must be rebuilt if it is ever again to exist in the world.

But Luther went much further than merely clearing away the rubbish that had obscured the foundation stone of universal brotherhood. He traced the principle out into practical life, and pointed out to both prince and peasant their faults and fallacies in violation of this principle. While the clearness of Luther's judgment in the practical application showed itself in many ways and at various times, it was no more clearly exhibited than at the outbreak of the peasants against the princes.

Luther is roundly rated these days for opposing the peasants in their struggle against tyranny and oppression, and it is true that he did oppose them, but not because he favored the nobility or upheld their conduct of affairs which occasioned the revolt. He did not take sides with the nobility, as much that he wrote at the time clearly shows. He did oppose the outbreak, upon the ground of objection to mob violence in the interest of any cause, however just or righteous. He insisted that such a course was not only unwise, uncertain to result in a right settlement of the question at issue, but that it was wrong in principle. His "Exhortation to Peace," published at the time of this trouble, was remarkable in two important respects, first, in the judicial position he took, impartially blaming both nobles and peasants, and second, in suggesting the method of arbitration as a means of settlement. He courageously upbraided the nobility for their harshness, injustice, and in some cases cruelty, which he insisted was the cause of the outbreak. The accusation he brings against them is that they "tax and fleece their subjects, for the advancement of their own pomp and pride, until the common people can endure it no longer."

As a plan for the settlement of the troule between princes and peasants Luther proposed that "a few counts and nobles should be chosen from the nobility and a few councillors from the towns, and that matters should be adjusted and composed in an amicable manner, so that the affair may be arranged according to human laws and agreements." A modern, twentieth century arbitration plan, that, suggested four hundred years ago, and in a country whose citizenry was so little advanced beyond the primary stage, in the estimation of their overlords, that the nobles must do all their thinking about government and the priests all the thinking about the future state and all the praying to the deity. Even the language he uses has an important significance. Note that matters are not only to be "adjusted" as in a cold-blooded business fashion, but "composed," and "in an amicable manner," as between people who not only intend to live in the same community, but who want to have the relation between them so pleasant that they can *like* each other. Therefore, their difficulties are to be arranged not only "according to human laws," but in accordance with "agreements" as well. That is, let this difference be settled so that the parties to the settlement may be happy together hereafter, and be satisfied to live together in peace and in perfect regard for each other's rights. To effect such an agreement, each party to it must recognize the equality of the other party to it, *with him* before the law. The two are on an equal footing. The old relation of master and servant may stand. That need not necessarily be changed. But the thing that is to be changed is the basis upon which that relation is to rest. No longer is it to rest upon the arbitrary will of the master. It is to

be based upon the law to which both have given assent and are giving their support. The arrangement is no longer to be one-sided, it is to be mutually satisfactory and agreeable. It is to be of such a character that the tribute of respect is not to be paid by the one and omitted by the other party to the contract, but that it is to be rendered by each, to the others, and in equal measure. The proposition was an innovation at that time. Nothing like it was being done in the whole world. But the idea was not new. It was merely *renewed*. It came into the world with the advent of Jesus Christ. It was exemplified in His life. It was taught in His precepts. It was propagated in and by the primitive Church. But when the Roman Church began to seek and acquire temporal power, the delicate flowers of unselfish "love among the brethren" and of preference for another's good, faded and withered away. With them, into the dim, misty background, went the fundamental principles of brotherhood, namely, equality before God and His laws and the essential likeness of men in moral character. These are among the great principles which Luther rediscovered, uncovered from the rubbish of man-made law and tradition which had hid them, and restated in terms so simple and clear that he who runs may read. With respect to many things, the church at large, as well as the state, have just begun to realize their debt to Luther. With respect to this great boon to mankind, neither church nor state has yet opened its eyes to the fact of its debt to Luther, nor to the real meaning of what he taught. In statecraft, men are still groping in the dark, trying to find the real ground for Brotherhood in something else than the common Fatherhood. In the church, even in the Lutheran Church, we have only half learned to practice the real law of unselfish love among our brethren.

The convention was indeed privileged in having in attendance Mr. Harry Hodges, our efficient General Secretary of the Luther League of America. Mr. Hodges conducted an Efficiency Conference, in which there was demonstrated both a model devotional meeting and a model business meeting. The topic for discussion in the devotional meeting was, "The Spirit and Our Salvation." The following assisted Mr. Hodges: Mr. J. M. Haller, of Buffalo, as president; Miss Viola Newman, of Buffalo, as secretary; Mrs. Frank Miller, of Brooklyn, as essayist; Mr. Howard Clasen, of Syracuse, as speaker; Mrs. L. A. Wilke, of North Tonawanda, as discussionist; and Miss Verna Traver, of Wurtemburg, as organist.

The essay, entitled, "The Spirit and Our Salvation," which was read by Mrs. Miller, follows:

Not long ago, I heard a teacher from a prominent theological seminary tell of how he had worked a whole winter with a young man who had been a "high caste" Brahmin, and had failed to bring the man to a realization of Christ as the atoning Saviour of the world. The student had a brilliant intellect and he quickly comprehended everything concerning Christ that a human mind could grasp, but he could not believe that Christ's death on Calvary had wrought for him and for other sinners, deliverance from the guilt, power and pollution of sin. He had started upon his return trip to India, full of dissatisfaction and unrest. He was one of the passengers who perished on the ill-fated Lusitania! What had been the trouble with that young theological student? What had been the obstacle that kept him from realizing the most vital of all religious truth? He simply lacked that faith which only the Holy Spirit can produce in man. He did not have the power to accept God's grace.

I am now thinking of a church. More than a quarter of a century ago it was established as the Home Mission activity of a flourishing congregation in another part of the same city. The work was greatly blessed in the early years. A fine Sunday school and a good sized congregation were soon gathered. In time, the mother congregation withdrew her support, but not until every cent of debt on the mission property had been paid. The new congregation thus began its independent career with a valuable lot and a comfortable building which its own members had done almost nothing to secure. But those people started out with the idea that they should not be expected to contribute to any cause not directly connected with their own local work. They said that supporting themselves was Home Missionary work, that they "did not believe in Foreign Missions," and they have never been convinced of the dreadful mistake they are making. Today it is a much less prosperous congregation and there is a smaller Sunday school than there was fifteen years ago. There is no apparent reason for the failure of this congregation to grow. But to one who analyzes the situation, the indifference of those people to the *world's* need of the Gospel, proves that they are not filled with the Holy Spirit, and that explains everything else.

About eighty years ago, a girl widow in India found in her reading of the sacred books of the Hindus a promise of salvation and a vision of God in this world to those who would visit and worship at certain holy places, paying careful attention to myriads of details on the pilgrimages and in the worship. She decided that a vision of God and forgiveness of sins were worth more to her than anything else in the world, and that no difficulties or hardships could be too great to endure in securing those blessings.

It is a thrilling and heart-breaking story, how Chundra Lela searched for three years, in all the great sacred places of India and in countless smaller places, traveling always on foot, sometimes measuring her length in the dust, from one place to the other, finding nothing but increased distress of mind and body. During all the six most scorching months of one of India's hot years, this girl sat all day, and every day, in the burning sun with fires built close to her. Then from midnight until daylight each night she stood in front of an idol, standing on one foot, with the other drawn up against it, imploring the god to reveal himself to her. During the six cooler months of that year she spent every night sitting in a pond with the water up to her neck, counting over her sacred beads.

At last, one day, Chundra Lela met a Christian missionary who told her the story of Christ and gave her the first Bible she had ever seen. Then came her vision, and the assurance that she had found the "pearl of great price" for which she had been searching. She spent the rest of her life telling others about it, seeking to bring all classes of her hungry-hearted Indian people to the knowledge of the truth which would satisfy their every need.

The life experiences of Chundra Lela prove that the Holy Spirit works in the hearts of heathen men and women. It was He who inspired in the heart of the young widow the desire to see God and have her sins forgiven. It was by His power that she was finally led to Christ and enabled to recognize her Saviour almost at first glance.

From the foregoing illustrations we learn that one may have taken a course in a theological seminary and still not come into possession of the gift of Faith which it is the work of the Holy Spirit to bestow.

It is possible to find a church where Baptism and the Lord's Supper are administered regularly, but where there is evidence to show that the Holy Spirit is being hampered in the manifestation of His power to work miracles.

Again, we find the Holy Spirit at work in the heart of a woman who had never heard the Gospel story, preparing it for the message which finally reached her. What if Chundra Lela had never met a missionary! Who knows how many hearts, prepared just as hers was, go down to the grave in despair every year, because we who *know* and have been commanded to *tell*, have failed in our duty!

A thoughtful consideration of the relation of the Holy Spirit to our salvation, must lead us all to examine our own hearts and lives to discover whether this Third Person of the Trinity is really having free course in us. Not only our own salvation, but the salvation of the world depends upon the true state of affairs in this instance.

In the model business meeting the following subjects were discussed: "How Can the Members, Officers, and Committees Make the League Efficient?" and "What Is Your Conception of Successful Devotional, Business, and Social Meetings?"

The following assisted Mr. Hodges in answering the above questions: President Wilke, Mr. Haller, Miss St. John, Mrs. Wilke, Mr. Rothe, Mr. Dittmer, Rev. Karkan, Mr. Eck, Dr. Bieber, Mr. Runyon, Miss Juergensen, Miss Kaehler, Rev. Miller and Mr. Jensen.

These model meetings were interesting and instructive.

Mr. Hodges presented the following excellent Standard of Efficiency:

1. An average attendance at meetings of at least one half the enrollment.
2. Punctual attendance.
3. Have at least the following officers present, president, vice-president, secretary and treasurer.
4. Have the following committees present, membership, devotional and social.
5. Meetings begun on time.
6. Leaders present and prepared.
7. At least once per quarter each active member taking part in meeting.
8. Daily reading of Bible by all the members.

Mr. Hodges conducted a Junior Workers' Conference, for lack of time in which he alone discussed the following subjects relative to Junior and Intermediate organizations:

1. What are the objects of the Junior League?
2. The problem of Junior and Intermediate Leadership.
3. The importance of intermediate work.
4. Principles and practices of Junior and Intermediate League Work.
5. Local conditions among our boys and girls.
6. Junior League work supplemental to Bible School work.
7. Junior Leagues versus Junior Missionary Societies.

All joined in singing "America," after which the session closed with benediction by chaplain.

Fourth Session

The Vested Choir of the Church of the Holy Communion rendered as special music the "Gloria from Mozart's Twelfth Mass"; Mr. Russell Brown sang a tenor solo, entitled, "Open the Gates."

The evening address, "The Quadricentennial, Its Purpose and Spirit," was delivered by one eminently qualified to discuss so comprehensive a subject, the Rev. M. J. Bieber, D. D., of Canada. Dr. Bieber said:

I congratulate the New York State Luther League on reaching its twenty-fourth mile stone. What marvelous progress has the Lutheran Church made during this almost a quarter of a century! How signally has God blessed her! The number of her ministers has *doubled*, now 10,000. Her congregations more than doubled—7,000, now 15,000. Her numbers increased from 1,300,000 to 2,500,000, and her benevolences per year increased over fourfold, from $800,000 to $3,600,000. Truly can we exclaim, "What hath God wrought!"

A few days ago I overheard the following conversation between two men in the train: "Do you know that the Lutherans are becoming quite busy?" "Is that so? It is about time, don't you think?" "Yes, they are having celebrations all over the country this year. They are having display ads of their services and notices of their doings in the prominent papers of the country. They are surely getting awake." "Well, well, what is going to happen? There must be something special to get Lutherans awake!" "Yes, they are having union meetings. Their general bodies are getting together and at their meetings they fill the largest halls in our large cities. They are surely stirring." "Well, I declare! What do you think causes all this stir? I did not think you could move the Lutherans with dynamite!" "Why, they are celebrating the four hundredth anniversary of the beginning of the Reformation; you know Martin Luther began the Reformation, and our own Reformed Churches are also celebrating. Even the Roman Catholics are stirred up over these celebrations and are writing against Luther and his Reformation." "Yes, yes, but I cannot get over it that the Lutherans are getting awake! Who would have thought it! Who would have thought it!"

Dear Leaguer, what do you think of the diagnosis? Do you think it correct or not? I address it to you.

Yes, we are celebrating the Quadricentennial of the Reformation, and I am here tonight to discuss "Its Purpose and Its Spirit." The Quadricentennial! The four hundredth anniversary of what? Of the greatest event of the ages outside of the birth of Christ. The beginning of freedom, of world progress, and of all that life holds dear. What wonderful triumphs has the world witnessed during the past four hundred years as a result of the nailing of the 95 theses to the church door in Wittenberg in 1517! I can mention but a few. The destruction of the Spanish armada by the storm and by the English fleet was a triumph for Protestantism on the sea. The treaty of Westphalia, ending the bloody Thirty Years' War (1648) in Germany brought a perpetual triumph of Protestantism on land. The victory of Wolfe over Montcalm on the Plains of Abraham (Quebec) in 1759 caused Protestantism to triumph over Romanism in North America. Saratoga, Yorktown, and the consequent treaty of peace in 1783 was a triumph of republicanism over monarchism, and the birth of the greatest Republic in history. The French Revolution in 1793 and Waterloo in 1815 meant the passing of feudalism and the dawn of modern conditions. The Crimean War in 1846 began the abridgment of Turkish power in Europe. Gettysburg and Appamatox placed constitutional supremacy over state rights and gave a death blow to slavery. The Franco-Prussian War produced the modern German Empire. The Russo-Turkish War further abridged Mohammedan rule in Europe, in 1877. The Spanish-American War brought freedom to Cuba, Porto Rico and the Philippines, and made the United States a world power. The Boxer uprising in China in 1900 proved the triumph of Christianity over persecution and death. The Russo-Japanese War made Japan a world power. The Chinese Republic was a triumph of republicanism and Protestantism; and the present war makes pigmies of all these wars in awfulness, but on the other hand in beneficent results it will produce a new epoch—a new world—a brotherhood of nations—a League of Peace in which alliances and ententes will have no place. It will usher in prohibition, the education of the masses, better conditions among the common people and the poor, and the cooperation of capital with labor. It

will usher in the age of democracy, the decline of navyism and militarism and the universal reign of Christianity. What has produced all this? The greatest discovery of the ages has produced it; greater than the discovery of America, than the discovery of diamond mines, gold and silver, coal and copper mines; greater than the discovery of the power of steam and of electricity; greater than the invention of the telegraph, the telephone, the automobile. The discovery of a little Book—dust covered, clasp rusted, in a little cloister in Erfurt, by the monk in Wittenburg, is responsible for all this progress. This Book set on fire the soul of Luther and he set the world on fire. It made him the reformer, the man of courage, the giant, the champion of the open Bible, of civil and religious liberty, of public education. It made him the man of the hour and of the ages. It was the same Word that had made giants of the Apostles and of St. Paul; that later sent Ziegenbolz, Schurtz, Carey, Judson and Heyer to India; Egede to Greenland; Moffat, Livingston, Harms and Day to Africa; Muhlenberg to America; that sent men into the ministry, women into the deaconate and the foreign fields; that has made men and women burning and shining lights in all the walks of life. The discovery of that Book the world is celebrating now, and the purpose of this celebration is the magnifying of that Book, which Book is the inspired Word of God.

How can we magnify it? 1. In ourselves. It must become incarnate. It must animate, permeate, inspire, control us. It must become the most used book in our library. It must have the right of way each day. Its daily reading must become a habit with us. 2. Magnify it in the home. You can dispense with any article of furniture better than with the Bible. The family altar is more necessary than the family table. Its presence sanctifies the home, gives it the proper religious atmosphere and prepares the rising generation for all the walks of life. 3. Magnify it in the schools. Religion is not taught in our public schools. The Roman Catholics and the Jews especially oppose its teaching. No civilized country on earth teaches religion less in its schools than does the United States. Therefore it is necessary that the teachers be godly; that they know the Book and radiate it—live it—use their influence for the Book rather than for "science falsely so called." 4. Magnify it in the League, the Sunday School and the Church service. Discuss the Topic, attend the devotional service of the League regularly, take part faithfully and get others to do so. The League that does not have devotional meetings and that does not discuss the Topic will decline and die, for it misses the true object of the League. Leaguers, be Sunday School teachers; magnify the Word there. Many children get only a half hour glimpse into the Bible once every seven days. 5. Magnify the Word in the nation. That is home missions. Use your influence by going, praying, sending, paying, that those of your own household of faith may be gathered into Lutheran Churches, where none at present exist; that congregations may become organized in our large cities, in every county seat, in every large or small place in America. Magnify the Word among the poor and neglected, the submerged, the outcasts, the fallen, the criminals. Visit the jails, poorhouses, reformatories. Help endow the downtown Churches. Let us not flee from the non-churched, but stand our ground and give them the Gospel! 6. Magnify the Word among the heathen nations. Our American Church should be represented in every country upon the globe. We should labor among all nationalities and help converts from all religions. We must obey the command to "Go into all the world and preach the Gospel to every creature."

For all this we need men and means. With them we must magnify the Word. Every League and every congregation should have a representative in the home or the foreign field, or in both, and assist in his or her support. The day of dimes and quarters for missions is past.

What should be the spirit of the Quadricentennial celebration? Not that of boastfulness, though we have wherewith to boast. But there are also things of which we must be ashamed and repent. We have had the faith, but we have often been very deficient in works. We have a great Church, but we have not done many great things in proportion. We have been hiding our light under a bushel. We have not gone forward with the proper speed.

Let us celebrate in the spirit of love and cooperation. There is a rustling of the leaves in the mulberry treetops. The spirit of unity is in the air. I wish you could have been present at the recent organization of the Brooklyn Pastoral Association when missionaries, General Synod, General Council, United Norwegians, Danes, Swedes, etc., decided to meet monthly to discuss unity and ultimate union. The General Synod, United Synod South, and General Council have prepared a common hymnal and have decided to merge their Home Mission, Foreign Mission and other boards as soon as the general bodies consent to form the "United Lutheran Church of America." God speed that day! That is magnifying the Word! That is a fit celebration of the Quadricentennial of the Reformation.

Fifth Session

The chaplain conducted Matins.

Mr. Claire S. Hayner, of Centre Brunswick, a student at Hartwick Theological Seminary, sang as a solo, "How Long Wilt Thou Forget Me."

The first address was presented by Rev. William G. Boomhower, of Centre Brunswick, who used as his theme, "The Right of Private Judgment." Rev. Boomhower spoke fluently and forcefully as follows:

The assertion that the Reformation is a part of everliving, evercompelling history the processes of which are continued on down through our day serves to introduce our topic, "The Right of Private Judgment," with the proper emphasis. This theme leads us into a delightful perusal of constructive features and lively and promising resources of the Protestant Reformation as they have been operative ever since the sixteenth century and as they are related to the great objects of present interest. We venture also on the other hand that the sixteenth and succeeding centuries can be turned into an interesting and instructive commentary on this important principle of the higher life—the right of each man to think for himself.

And again by way of introduction we might note that the operation of this principle brought on as nothing else of its kind did, the full course of the great Reformation, and that its discovery and application have everywhere traced out the line of demarcation between Catholicism and Protestantism. Everything that has transpired under the guidance and in response to the impetus of the man Martin Luther is related in some way to this great formative principle of thought.

In order to give some impression of our sense of the importance of this subject, allow us to state forthwith what will be our main proposition for this discussion—If every man should possess the capacity for estimating correctly the relative values of things and for discovering God's truth as it affects his own life, and if every man could know the importance and urgency of the divine plans for his life, humanity's emancipation from sin and error would speedily approach and the accomplishment of the affairs of God's kingdom would be rapidly consummated.

If we unite in granting this we begin to understand together and appreciate the arduous processes of the past and behold dimly through an uncertain future the unfolding purposes of God.

May we now turn to a hasty survey of the positions taken on this great question by the Catholic Church and by the great thinkers and theologians among us. This might necessitate a considerable review of the historical evolutions by which they were established were we not to grant that there is a general and commendable knowledge of these things among our Lutheran people.

In the first place the Bible occupies a position of supremacy among Christian people the world over. From it we very largely gain our authority in spiritual matters. But the Catholic Church arrays beside it and sometimes over it, tradition, the Council of the Church, and the Infallibility of the Pope. While the Bible is authoritative to the Catholic hierarchy, its mandates are qualified and interpreted and elaborated by what the early Church Fathers have said and done, by what the Church in solemn con-

clave should decide, and above all by what the Pope should say *ex cathedra*. Through the relation, operation and usage of all these agencies there has come about in course of time the preponderance of Rome, which speaking through the Holy Pontiff, in whom wisdom is become incarnate, pronounces final judgment on all occasions and on all questions. For the Catholic Church there is no uncertainty over the seat of religious authority. Consequently there can be no private judgment. It has been said that it is illegal for one to think his way through and arrive at the conclusion that the Catholic theology is correct and the Catholic Church the only true Church. He has no right to think. Let him receive it from his priest, who has received it from the Holy Father, whose omniscience is that of God.

But what shall we say for ourselves? In Protestant theology, thanks to Martin Luther and his colaborers and thinkers, we have a personal recourse to divine wisdom through the blessed pages of the Word.

But I would indicate that this is the greatest period of upheaval, of the contact of one thing with a multitude of things, a day of desperation when things that are inferior are being pushed to the last ditch and there is frenzied activity all along the line. We cannot speak of the warfare of the armies of the nations; neither time nor ability suffice. But we know that this is a time of revival of Hinduism, Confucianism, Mohammedanism and Mormonism. We know that the Roman Catholic Church is awake and cautious. There are a multitude of philosophies in evidence. Greed and selfishness, lawlessness and fanaticism are excited and active. But these things not more so, not so much as the hosts of good, the Christian Church, the inherent and the reborn good of humanity. It is that wickedness has seen its dangers and become insane with fear, I hope. And all this no matter how much or little it befalls upon us according to our sense of conditions to think our way through, to weigh these things in cool judgment and measure them up for ourselves according to the standards of God's Word.

Then in the field of morals survey the groupings of the classes of people today, the oppressed and downtrodden, the clean and the impure, the upright and altruistic over against the selfish, greedy and unprincipled. All these have the right to think or not to think, as is the case with many, and to set up for themselves their codes of conduct, and in due time has come the fruitage of misery, crime, disease and degradation. In the realms of higher thought and life a more dismal scene greets our sensitive eye. How men are blaspheming God! How they shame Him! How they belittle Him! How they misunderstand Him! There are so many sects and isms, so many cults and branches of cults. So much uncertainty, so much denial. There is lack of vision and absence of faith and strength. Ideals are which all may read and understand. We go back to the original sources which are gladly thrown open to the inspection of all who care to come near and spend time and energy to read and understand. We are not blocked at the portals of the sixteenth century. The great Reformer threw open the gates behind which had lain so long in darkness and disuse the riches of the Scriptures. We, entering through, find ourselves in the hallowed companionship of the Apostles, and through their vision and experiences we possess the privileges so freely granted them. The work of the Reformation stands however for something distinctive in this process of coming to correct knowledge of the truth. More was done than to open up these riches to anxious seekers. Careful directions were given, which many have wisely followed. Certain standards have been raised by which the thought of succeeding centuries has guided and measured itself. Dangers that lurk along the way, sometimes quite hidden, have been pointed out, and better yet, the things of greatest value have been emphasized. We refer to the Augsburg Confession and the Confessional bases of the Lutheran Church given us by Luther, Melanchthon and their successors. It means, practically and tersely speaking, that the Holy Scriptures are the final and only ground of authority, and that each man is left to discern their meaning, guided by the Holy Spirit, which we believe has given us such helpful instruments as creeds and confessions to aid us in our search. Such confidence have we in these instruments that they in a lesser degree have become authoritative, in some of our Churches extremely so, and in all of our Churches at least commendably so.

But here let us interject the contention that it is the sense of Protestant theology that the right of private judgment and the priesthood of all believers are so essential to the natural and mature development of individual Christian experience that we should carefully guard these prerogatives and exert ourselves to the utmost to secure their highest development.

We are brought to the practical applications which we consider pertinent and logical. Let us not hamper ourselves or humanity in the exercise of this God-given right. Let us school ourselves and our people so that this right may be exercised safely and profitably.

In the name of the first suggestion, that we should not be hampered in our exercise of private judgment, we could plead for many things if time would only permit. We could petition for a larger and truer Church unity in our own Lutheran faith, beseeching the powers that be in wise sufferance and guidance to make the most of the advance movement now seeking to sweep on to the higher levels of Christianity. We would also plead for greater liberty in thought for our laymen and the oncoming generation of pastors. We would be liberal, rational, inspirational, original, modernistic, in the best and finest sense of these terms. We believe that it is possible for Lutherans while impossible for many others. The onrush and continued development of the Reformation must not be halted. These things which we celebrate today have not reached their limit. Let us be careful lest in being true to the letter of the Reformation we do violence to its spirit. But we are not great enough and lack too much in daring and insight to press this point further. We can only ask for its careful consideration.

How can we push things to their desirable and logical conclusion is naturally our chief concern at this climax of affairs. Let us press on to the attainment of the goal set before us in our theme that men possessing the capacity for estimating the relative values of things and able to discover God's plans for their lives and their importance, and fully convinced of the truth, will bring in the accomplishment of the affairs of the kingdom. We do possess this right of private judgment; let us make ourselves able to use it by such a course as we can gain in our Churches and our religious experiences through a deep and sufficient study of the Word of God under the tutelage of the Holy Spirit. As a Lutheran Church we are divinely called to emphasize this and perform it in a large sense for the whole world. We have nations and continents under our influence. What a reconciling and balancing work might be ours out among the races of men. How our faith kindles when we think of our young people organized for culture and service in the Church and for the Church. But how great a responsibility comes to us as we face the future realizing that some of these of ours may be the irresponsible and dangerous of tomorrow. They have the right to think for themselves. In America we are more than prone to use that right.

The convention was then privileged to listen to an organ recital by Prof. D. C. Garritson, of Utica.

Sister Jennie Christ, of New York City, with inimitable force and spirit told us about "The Deaconness at Work." Emphatically asserting that the service rendered is by no means commensurate with the blessings received, Sister Jennie said:

There are two prevailing ideas of deaconess work. 1. She does very much work; 2. She makes much sacrifice.

These are true: 1st. As any Christian seeks to work well and much, so does she.

2d. As any Christian she makes sacrifice, i. e., making sacred her service in His name.

Otherwise these ideas are too much emphasized. This morning take opposite views.

3. Aspects of work—nursing, teaching, and parish. Consider parish work, since it so well combines all.

1st. She does not seek to do so much work, but

primarily is a leader to get others to work. Every member at work.

2d. Does not give up anything worth while compared with what she receives, and does not expect gain in any worldly sense.

These two views have underlying them two great Reformation ideas, i. e., 1st, Universal priesthood; 2d, No Christian can give anything for real gifts received. We are here not to tell what our meritorious work is, not what we are giving, but what we have received. Because of the needs of this life, organizations have arisen whose vocation is a service of love, and one part of this great Inner Mission work is the work of the Diaconate, in which we do well to remember men are also included. Entrance of deaconess into parish does not mean relief to workers in the sense of their giving up. It should mean that the force of workers will be increased by the finding and training of many workers. This is the first duty of the deaconess in parishes. This is reasonable, for it is folly to think a deaconess can do all or even a variety of things. Think of the talents she may not possess, and why expect her to possess special talent along all lines. She needs them not, for she finds among the members a great many who are talented and undeveloped.

Think of the talents here today, because perhaps someone else is doing your work or overworking because you have not been brought out. Most pastors know the needs of the parish, but often do not know the resources, the workers, the unmined material. The deaconess sees these in her daily round, and links with the need the aptitude and capability of the members of the congregation, and so adds much more and better service and strength to the parish community than she could in doing the work herself.

Today I wish to bear testimony to the faithful service of the laity—a service becoming more and more manifest, instead of the work as the deaconess does it, and say her joy and highest ideal is to point others to paths wherein lie calls to Christian service. The deaconess is truly at work, is doing her best service for the Church when leading and guiding and training others to ways of service.

The deaconess should make sacred her life and with it her talents for Christ's sake. Just that—nothing more—nothing less, is her sacrifice. If you have felt that the deaconess receives blessing for what or because of what she does or gives up, you are still thinking in the sixteenth century, for nothing we can give up gains for us the real blessings we want, and such come to every Christian alike and on the same condition. The genuine and lasting compensations of the Christian are free gifts, not obtainable by work or merit.

Is there then really any sacrifice? Surrender your life completely to Christ and how can you see any? Compensations? Yes.

One distinction in the service of the deaconess. Lack of remuneration. If you are looking for money, do not seek diaconate. Food, shelter and clothing are provided. These are provided by Church, but she labors absolutely without salary. Can you imagine a more independent life or freer life as far as work is concerned?

The salary of the trained nurse lures many a young Christian woman. If you are considering it, answer the question: Is there any reason why I should not be a deaconess? The privilege of serving without remuneration is a certain compensation to the deaconess and is a source of joy well worth while.

The deaconess always gets more than she gives, as does every Christian. That Christ is calling every one of you is a positive fact. I cannot tell you whether He calls to deaconess work, but I remind you that He is waiting for your response to His call; and the hardships of deaconess work are no greater, if as great, than those of any other calling, and I would remind you of the life of the ideal deacon linked with a world's need. Will you hear this call to the ministry of mercy, and for the love of Christ give to this needy world the good tidings, bind up the broken hearted, proclaim liberty to the captive, open the prison to them that are bound, for love of Christ, dry those tears, counsel the young, feed the lambs, that at last all of them may be led to Him who is the embodiment of love and mercy, that He may make them whole?

The secretary read a letter of greeting from Mr. W. H. Rector, a former president.

Rev. W. M. Baum, D.D., of Canajoharie, announced that on September 12, in Sacandaga Park, N. Y., there is to be a Quadricentennial celebration. A cordial invitation was extended to all.

Again the helpful and inspiring presence of our general secretary was felt, when he, in his irresistible way, pled for our unqualified allegiance to and support of our literature, our jubilee, fund apportionment, and our national per capita system of dues. Mr. Hodges also urged the appointment of a committee to organize and foster Junior and Intermediate organizations.

At this session Mr. J. M. Haller, of Buffalo, presented to the New York State League the picture of said body's first convention, held in Utica, May 29-30, 1893. Mr. George Flierl, of Buffalo, was the generous donor.

Mr. William Miller, of Syracuse, kindly offered to make a cut of this picture for publication.

Sixth Session

Mrs. Frank Miller presented the report of the nominating committee. On motion, she, as chairman, cast the ballot for the convention, and the following nominees were declared elected:

President, Mr. Louis A. Wilke, of North Tonawanda.

Recording Secretary, Miss Mary St. John, of Centre Brunswick.

Corresponding Secretary, Mr. Clarence L. Dittmer, of Brooklyn.

Statistical Secretary, Mrs. C. J. Witherwax, of Schenectady.

Treasurer, Mr. Oscar Rothe, of Syracuse.

Archivist, Rev. J. F. Bermon, of Poughkeepsie.

The secretary read the following resolution which was adopted at the State Convention in Buffalo in 1916: "Resolved, that the State League provide a table of Lutheran literature at each annual convention." It was resolved to act in accordance with said resolution at our next convention.

The following amendments were received, which, according to our constitution, will be acted upon at our next convention:

AMENDMENT TO ARTICLE VIII.

Section 5. Committee on Junior and Intermediate Work, whose duty it shall be to organize and foster Junior and Intermediate organizations in harmony with the plans of the Junior and Intermediate Committee of the Luther League of America, and to act in the capacity of a clearing house on the subject.

That Section 5 of the present Constitution be made Section 6.

Amendment to Article XI, Section 1:

The annual dues in this League shall be a per capita apportionment of .03 cents for every Senior member enrolled in the District Leagues and for each in-

dividual society not connected with a District League.

It was unanimously decided to heartily accept the invitation, extended by the Brooklyn District, to hold the 1918 New York State Luther League Convention in Brooklyn.

The Rev. Herman F. Miller, of Buffalo, delivered an address, using as his subject, "The Language of the People in the Church Service." Rev. Miller clearly asserted:

Next in importance to the fact that the Reformation recovered for the people the great truths and principles of Scripture, comes this, that these truths and principles were given to the people in their own language. It was one of the most democratic things that were ever done, and in a large measure it became the means of making the Reformation successful. But no other course could have been pursued. Adherence to the truths and principles of Scripture made it necessary that these same truths be given to the people, which could be done successfully only by the use of their own mother-tongue.

Accordingly the Reformation gave to the people German orders of public worship, German sermons and catechisms, a German translation of the Bible, and German evangelical hymns. Additions have been made to the beginnings of the early years of Protestantism throughout the intervening centuries, until now it is hardly possible to record the wealth of instructive, devotional and liturgical literature that has resulted. As a consequence an instructed Church membership has arisen that is at the same time both the beauty and the strength of Protestantism.

No one can overestimate the use of the popular language in the work of the Reformation. It is safe to say that without it the great work could hardly have been accomplished. Let one try to imagine the influence of Luther's translation of the Bible, his catechism, his German church service, and his hymns, how they must have appealed to the people and won them to the cause, and one cannot give too much importance to the language of the people in worship. Referring to his hymns a Jesuit said, "Hymni Lutheri animos plures quam scripta et declamationes occiderunt" (the hymns of Luther destroyed more souls than his writings and sermons). Nor can one give too much prominence to the services, the devotional and liturgical literature in the spiritual training of the present generation.

This principle of using the language of the people in worship should be preserved and improved. We must continue to give our foreign population an opportunity to worship in their own tongue, but at the same time let us always be ready to give the rising generation the permission and opportunity to worship in the English language and not make the Church an instructor in languages instead of a preacher of the Gospel. We should endeavor to give to our Euglish American Lutheran Church the use of the wealth of our Church abroad by good translations. Above all we ought to stop borrowing from other Churches, and create an English Lutheran literature of our own.

Rev. George T. Heintz presented the report of committee on reports and resolutions, which after being considered seriatim, was adopted as a whole:

ITEM I.

THE PRESIDENT'S REPORT.

Resolved, first, that we note with much gratification the excellent condition of the State League, as indicated in the president's report, and especially the hearty cooperation of the various districts with the president, but that these conditions be the incentive for still greater things.

Resolved, second, that we express our appreciation and gratitude to our officers for their most efficient and painstaking administration of their duties during the past year.

Resolved, third, that the presidents of the District Leagues hold at least one conference each year with the presidents of their respective local Leagues, with the view of promoting closer cooperation and increased efficiency in their districts.

Resolved, fourth, that in order to decrease the expense of printing and postage, the programs and calls for future state conventions be printed as one, whenever conditions will permit.

Resolved, fifth, that the local Leagues aid at once in making possible the publication of the handbook by subscribing for the same in advance.

Resolved, sixth, that the president be authorized to secure 100 copies of the state constitution, as amended, for general use in the state work.

Resolved, seventh, that every League do its utmost to raise its share of the Jubilee Fund, and do so at once, in order that the fund may serve its purpose in this anniversary year.

Resolved, eighth, that more attention be given by the Leagues to the per capita tax, and that special efforts be made to meet the full apportionment before the next national convention.

Resolved, ninth, that the Leagues aid in the circulation of the LUTHER LEAGUE REVIEW and that each League be urged to elect a REVIEW secretary whose duty it shall be to take subscriptions for, and to send news items to the LUTHER LEAGUE REVIEW.

Resolved, tenth, that in keeping with the spirit of this 400th anniversary, greater stress be laid on the study of the Reformation, and especially that a very large use be made of the Quadricentennial Reading Course as suggested by the Literature Committee of the Luther League of America.

ITEM II.

The Executive Committee.

Resolved, that the expenses incurred by the members of the excutive committee in prosecuting the work of the year be paid from the treasury of the State League.

ITEM III.

Report of Statistical Secretary.

Resolved, first, that we request each local League to make an effort to conduct devotional meetings, using the Topics and the LUTHER LEAGUE REVIEW.

Resolved, second, that inasmuch as the worth of the district, state and national reports depends upon the prompt and faithful work of the local officers, we urge that accurate reports be forwarded promptly.

ITEM IV.

The Press Committee.

Resolved, that we recommend that the chairman of the press committee shall by correspondence or interview get in touch with Rev. O. H. Paunkoke of New York and Rev. Howard Gold of Philadelphia to get their ideas and help for publicity.

ITEM V.

Junior and Intermediate Committee.

Resolved, first, that we recommend that a committee of three be appointed whose duty it shall be to organize and foster Junior and Intermediate organizations in harmony with the plans of the Junior and Intermediate Committee of the Luther League of America, and to act in the capacity of a clearing house on the subject.

Resolved, second, that we recommend that this committee be known as the Junior and Intermediate committee and that a constitutional provision be made to create this a standing committee.

ITEM VI.

Lay Readers and Deaconesses.

Resolved, that we call the attention of our Leagues to the fact that purpose of each League should be to develop and stimulate greater lay activity in our churches, so that in time we may also have a strong body of Lay Readers and Deaconesses to hasten the coming of God's Kingdom.

ITEM VII.

The National Crisis.

Resolved, that in recognition of the grave responsibilities of our citizens in this time of national crisis we recommend that local and district Leagues be urged to study the needs of our men at the front and in concentration camps and do all in their power to promote the spiritual welfare of their members at the front.

ITEM VIII.

Proposed Merger of Lutheran General Bodies.

Resolved, that we hail with delight the proposed merger of the three general bodies of the Lutheran Church in America and pray for its speedy consummation.

ITEM IX.

Resolved, first, that we express our appreciation to Mr. Harry Hodges, our General Secretary, for his

aid and assistance to the officers and committees of our State League, and especially for his kind co-operation during this convention.

Resolved, second, that we extend our thanks to Mr. George Flierl of Buffalo for his gift of the picture of the first state convention held in Utica, N. Y., twenty-four years ago.

A solo, entitled, "Hold Thou My Hand," was rendered by Miss Nellie Roberts, of Utica.

President Wilke appointed the following standing committees:

Executive Committee.—Rev. W. G. Boomhower, chairman; Rev. Yost Brandt, William Eck, Rev. A. F. Karkau, I. S. Runyon, James M. Reynolds.

Extension Committee, Eastern Section.—William Eck, chairman, A. and S. District; Mrs. Frank Miller, Brooklyn District; Miss Tillie Leis, Mohawk Valley District; Rev. J. F. Bermon, Rhinebeck Velley; George L. Zecker, New York District.

Extension Committee, Western Section.—Rev. Paul G. Krutzky, chairman, Buffalo District; Howard Clasen, Syracuse District; Joseph Davis, Buffalo District; Miss Laura Kimman, Syracuse District.

LITERATURE COMMITTEE.

Miss Verna E. Traver, Rhinebeck District, Chairman.
Mr. H. H. Petry, New York District.
Miss Elsie Spiegel, Albany-Susquehanna District.
Mr. William Hesse, Brooklyn District.
Miss Jennia Dingman, Mohawk District.
Mr. Fred P. Kies, Syracuse District.
Miss Anette Kaehler, Buffalo District.

PRESS COMMITTEE.

Mr. Howard Clasen, Syracuse District, Chairman.
Mr. J. M. Haller, Buffalo District.
Miss Emma R. Doering, Mohawk District.
Mr. Harry Otto, Albany-Susquehanna District.
Miss Hazel Kroll, Rhinebeck District.
Rev. A. J. Traver, New York District.
Miss Marie R. Kranz, Brooklyn District.

CREDENTIAL COMMITTEE.

Mr. Louis A. Biel, Mohawk District, Chairman.
Miss Mabel Hains, Buffalo District.
Miss Irma C. Manke, Syracuse District.
Mr. W. H. Weilage, New York District.
Mr. Herman Rider, Albany-Susquehanna District.
Miss Marion Carl, Rhinebeck District.
Miss Adele Plump, Brooklyn District.

JUBILEE FUND COMMITTEE.

Mr. Clarence C. Dittmer, Brooklyn District, Chairman.
Miss Viola Newman, Buffalo District.
Miss Catherine Shank, Albany-Susquehanna District.

Adjourned with benediction by chaplain.

Closing Session—Grand Rally

The chaplain conducted the Vesper Service.

The Vested Choir of the Convention Church rendered as special music Sommer's "God Is Our Refuge and Strength," and Rogers' "Magnificat in F," while Mr. Norman Perl sang as a baritone solo, "Hold Thou My Hand."

The grand rally address was ably delivered by the Rev. Charles M. Jacobs, D.D., of Mt. Airy Evangelical Lutheran Theological Seminary, Philadelphia. Using as his theme, "The Meaning of the Ninety-Five Theses," Dr. Jacobs treated his subject in a masterful and scholarly manner as follows:

Luther's Ninety-five Theses belong to that large library of historical documents that are talked about much oftener than they are read. We all know something about them. We know that Luther wrote them, that he posted them on the door of the Castle Church at Wittenberg on the 31st of October, 1517; that they had something important to do with the beginning of the Reformation. We know, probably, that they dealt in some way with indulgences, and we may have some rather vague and more or less incorrect idea of what an indulgence was. But our exact idea of the Theses is very limited.

They were essentially a protest. This protest was directed against three things.

I. A Protest Against the Corruption of the Church.

The Church was suffering with a grievous disease. That disease was the lust of wealth and power. For more than two hundred years it had been spreading through the whole body of the Church. In the scramble for wealth with which to maintain their position among the great princes of Europe, the men of the Church had come to draw upon every source of income, and in return for the offerings of the credulous they had nothing to give but spiritual goods, among other things the indulgence.

The Theses, then, were a protest first of all against the prostituting of spiritual power to the purpose of filling an empty treasury.

II. A Protest Against an Institution in the Church.

The Theses were more, however, than a protest against corruption, just as the Reformation was something more than an attempted housecleaning. The Theses struck directly at the institution of indulgences. It is rather important that we should know just what the indulgence was. It was a sort of appendix to the sacrament of penance. When a man had committed sin it was his duty to confess it to the priest and receive the priest's absolution. That took away the *guilt* of the sin; it did not destroy the *penalty*. The penalty was commuted into a punishment that might be met either in this life or in purgatory. Now, it was believed that the Church had at its disposal a treasury of good works which it could transfer to the account of any one it chose. A man who had a penalty to pay could either pay it himself or secure enough of the merit out of the Church's treasury to make the payment unnecessary. An indulgence was equivalent to a check drawn by the Pope in favor of the man who bought, and payable out of the treasury of the Church.

Luther would have returned the practice of the Church to the state in which it was before this idea of indulgence grew up. His argument is that an indulgence cannot take away any penalty that God has imposed. It can only release a man from the discipline that the Church has laid upon him. He repeats over and over the charge that indulgences are wrong because they make people think that salvation is an easy thing to get. "It is better to follow Christ our Head through penalties, deaths and hell, and so to enter the kingdom of heaven rather through many tribulations than through the (false) assurance of peace."

III. A Protest Against the Religion of the Church.

Most significant of all is the protest that the indulgences imply against the view of religion currently held in the Roman Church. It was believed that the whole administration of salvation had been put into the hands of the organization of which the Pope was head. The Pope made the bishops, the bishops the priests, and the priests dispensed the sacraments. In the sacraments men received the blessings of Christ's death. The organization of the Church was supreme above the people who desired salvation.

Of this view Luther has little to say directly in the Theses. He says two or three times, "the Pope cannot"; that was heresy, for the authority which the Pope claimed was unlimited. He quotes in the first Thesis a word of Christ and says, "it means" so and so. There are hints here and there that he is looking at the whole Christian religion from a new viewpoint. These hints became assertions, clear and definite, in the years that followed 1517. Thus

(*Continued on page* 40.)

God's Word Our Infallible Guide

A Quadri-Centennial Thought

BY ESTHER L. JOHNSON, VERMILLION.

WE need guides in this life. Many guides offer services and promise to set us free and regenerate society if we will but follow them. Such guides are common in political campaigns and among leaders of all new reforms. Many offer to be our guides in matters of the soul. False teachers lead Christians astray and false doctrines destroy their souls.

The Book of books, the Bible, is our one and safe guide for time and eternity. The Bible does not claim to be our guide in all things. It does not claim to be a text in geology, botany, zoology, geography or even in history, in a general sense. As the Bible does not undertake to teach science, but religion, we must regard it from a religious rather than a scientific standpoint.

Its purpose is to show the way to salvation and give us power to walk in that way. By going to the Bible itself many passages can be quoted, showing this purpose.

In matters that belong to our Christian faith; in our salvation in Christ Jesus in regard to God's plan of saving and sanctifying men, we must go to the Bible as our guide. The Word of God is the Key to the Kingdom. It it is not merely a guide and a book of information, but more than that. The Bible is the first and most important tool of the Church for doing its work. Although we learn from Nature that God exists and from conscience something of His will, we can learn from neither anything of God's plan of salvation in Jesus Christ. If we are to have a fully sufficient knowledge of God's will and any knowledge of all of His infinite love and grace, it must be through a special revelation of God. This revelation has been given to us in the Bible.

The great truths of God's Word are set forth in Luther's Small Catechism, which contains nothing but Bible truths and the most important teachings, systematically arranged and clearly explained. The Bible contains two parts, the Law, what we ought to do, and the Gospel, how we are to be saved. The Catechism is divided into five parts. It contains the entire doctrine necessary to be known by every Christian for salvation. Each division treats of a different subject. The first, the law, the Ten Commandments, the doctrine of doctrines, by which the will of God is known. The second part, the creed, the "history of histories," containing three articles telling of the creation, redemption, who Jesus is and what He has done so that salvation may be ours and sanctification, the operations of the Holy Ghost in our hearts through the means of grace; making us partakers of the salvation that Jesus has won and prepared. The third is the Lord's Prayer, "the prayer of prayers," the Master's own teaching. The fourth and fifth parts treat similarly of the two sacraments, Baptism and the Lord's Supper.

God's Word is a guide that has led all those who have followed it in the right way. It is the principal means of grace, the means or channels through which God makes known, offers, and brings His grace to us. Grace is the exercise of God's love for the salvation of a lost race. Just as Jesus always uses means in working miracles, God brings His grace to us through means. The means of grace are the words of God and the Sacraments. There is not a single promise of salvation in Scripture, except through these means. Even in the Sacraments, it is the Word of God, with its command and promise that gives them their value.

The Holy Spirit is in and works by the Word. Where the one is, there is the other. The two always go together. In order that men may be converted from their sins to faith in Christ, the Holy Spirit calls them through the Gospel, not only telling them what to do, but giving them the power to do it. Through the Holy Spirit who is always in it, the Word of God regenerates, converts, renews and sanctifies all who do not willfully resist its power. It first teaches and enlightens. We must accept God's three "means," for they bring us the blessings of divine grace, even salvation. He who rejects them rejects the Lord. Through them the Spirit brings it about that men learn of and know their sins, that they repent and believe, that they are then strengthened and reserved in that faith to the end of their life.

This word is an infallible guide because it is God's Word. It is not a book of human devising. It is an inspired book. There is a human side to the Bible but it is essentially divine. The Lord Jesus Christ Himself testified to its divine authority. He quoted from the Old Testament as an infallible source when He repelled the temptations of Satan in the wilderness. While continually correcting misunder-

standings and clearing away false explanations, the Saviour never gave one to understand that there was any book or text that was not the word of God. After Christ's promise that the Holy Ghost would constantly and unerringly guide the Apostles in founding the Church and making the Gospel known, was fulfilled on Pentecost and the Spirit was poured out upon the disciples, they were conscious of speaking that which was infallibly true. What the Apostles wrote and preached was the same Gospel uttered by the inspiration of the same Spirit.

Even if the Apostles wrote in their own style, the Holy Spirit put into their hearts and minds what to write and directed them in the writing itself so that they did not make mistakes. "They were inspired with a supernatural knowledge of religion so that they produced a correct and unerring record of everything that the Holy Ghost wished to reveal to men and all that in any way affects the truth of salvation." Even if they wrote as men to men, at the same time they wrote as they were moved by the Holy Ghost, and we cannot expect the Bible to teach the scientific discoveries or the results of investigations made by man. On other subjects, excepting religion, they knew no more than other men of their day.

No book ever written by man ever showed so clearly that it is divine or ever can show that it is. Every conversion is a miracle of God's grace brought about by His Word. Its effect upon the hearts of men proves its divinity. We cannot read or hear the Bible without feeling and knowing that God Himself is speaking to us, by the manner in which it takes hold on our hearts.

We know the Bible is divine because it meets the need of human life; it has wonderful unity, it is superior to all other books, it has a wonderful influence upon the world, it reveals the way to salvation, it foretells events and it is cherished more and more by those who grow in holiness. Man unaided could not have produced the Bible. Man can go to the Bible and find help, as it is adapted to the wants and understanding of all classes of people and thus fits into our experiences. Although it is written by some forty men, widely separated by time, culture, training and language, the sense of unity is so strong that we would feel a distinct loss if any one of the books should be lost. There is no book that is so widely and repeatedly read. Among books it is immortal. Few books outlive their authors. It is the oldest book in the world, but is still of interest. Its influence upon nations and peoples is supernatural. When the people believe in Christianity, civilization flourishes. Wherever the Bible has gone it has sweetened the home, exalted womanhood, and redeemed men. It is the answer to the soul's greatest question, "What shall I do to be saved?" It deals with subjects in a way that brings peace and satisfaction to all, the powerful, the humble, the mightiest, the simple, the learned, the sorrowful, the weary, and the sick at heart. No book can treat of more exalted themes than God, Christ, sin, man, salvation and righteousness. We outgrow almost everything, especially books, but nobody has outgrown the Bible. Some have grown away from it, but none outgrown it.

Those who use it rightly are never misled or deceived by the Bible. It is the food of the soul. Through the Scriptures our faith is formed and through them it must be increased and strengthened. Therefore, we must use it in the right way, pray for the light of the Holy Spirit, read with devoutness and willing purpose to live according to it. Besides earnestly studying the Word we must reverently and regularly attend the services of God's House. We must not take our ideas, notions or speculations to the Bible for confirmation, but go open-minded to the Bible to learn what it would teach. For the writer of the Luther League Topic well says, "The Scriptures stand unique, majestically alone, an absolutely inerrant guide in all matters of faith and morals."

"Word of the ever-living God
Will of His glorious Son,
Without thee how could earth be trod
Or heaven itself be won?"

IT CAN BE DONE

There is no reason why you cannot make a success in your society. It takes some hard work, that is true, but you know, nothing worth while was ever accomplished without hard work. It will be a success if you should only get a half dozen new members. I will say it has been worth while if you don't get a single member, for you are interesting the older people of your church in your society and their affairs, and you may profit by some good advice you will receive from them. Try and get older people to join you, it will be very helpful. You will also find that after your campaign is over that your present members will take a renewed interest in the work.—*The Walter League Messenger.*

Luther League of South Dakota

The Twentieth Annual Convention, Sisseton, S. Dak., May 10, 11, 12 and 13

BY HENRY W. STELLNER.

THE twentieth annual convention of the South Dakota State Luther League was held at Sisseton, May 10, 11, 12 and 13. The convention theme was "God's Word—Our Heritage." On Thursday, May 10, the Luther League Institute, in charge of Mr. Harry Hodges of Philadelphia, General Secretary of the Luther League of America, was conducted and much valuable information was received from this institute.

The convention proper was opened Friday morning. The spirit with which this convention opened its first session remained throughout the session and showed plainly that the delegates were there for earnest work. The Sisseton League, which had been noted for its enthusiastic "bunch of boosters," proved themselves true to their reputation by the way they received the delegates and opened their homes. The delegates felt the convention air just the minute they stepped off the train. The reception rendered the delegates and visitors Friday evening in the church showed that the entertaining League was right willing to give the best they had to their guests and to make them feel that everything they had was open to the visitors.

The special music rendered by the Sisseton and Webster choirs and also the solos were enjoyed and added to the enthusiasm and spirit of the convention. The regular singing throughout the meetings was in charge of Dr. Glasoe, president of Augustana College, Canton, South Dakota. The singing under the direction of Dr. Glasoe opened the hearts of the delegates and made them enter into the discussions with a vim and did a great deal to draw the crowds to the place of meeting.

The convention was indeed fortunate in having with them throughout the meetings Harry Hodges, General Secretary of the Luther League of America; Rev. Luther M. Kuhns, editor of the LUTHER LEAGUE REVIEW; Dr. Gerberding of Maywood, Ill., and Dr. Glasoe of Augustana College, Canton, S. D. They were instrumental in making the meetings full of enthusiasm and were of great assistance in the discussion of the various papers.

DELEGATES AND VISITORS AT THE TWENTIETH ANNUAL CONVENTION OF SOUTH DAKOTA AT GOODWILL LUTHERAN FREE CHURCH, SISSETON, SOUTH DAKOTA.

The reports of the officers of the Luther League of South Dakota showed that the work of the State League was not in vain. Each officer's report showed a gain over that of last year in their particular line of work. The president in his annual address showed that much work had been accomplished in the way of religious and social

lines. A few new Leagues had been organized during the year and the prospects for a larger year and more Luther Leagues throughout the country for the coming year are bright. One new League was admitted to the state organization, the Luther League of Augustana College, Canton. Last year's report showed that there were fourteen Luther Leagues in the state organization with a total number of 945 membership. The great thing that the Luther League of South Dakota should now aim for is to bring its membership up to 1,500 before the next convention. This can only be accomplished by the co-operation of every League member or Church member within the State.

The convention accepted the invitation of the Brookings League to hold the 1918 convention at that place.

The following is the convention theme, which was sung by the delegates to the tune of Luther's Battle Hymn:

God's word is our great heritage,
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor;
In death it is our stay;
Lord grant, while worlds endure,
We keep its teachings pure,
Throughout all generations.

Dr. Glasoe delivered the keynote address. Mr. Ernest H. Hooker of Milbank read the following paper on "The Reformation and Civil Liberty":

The questions that most naturally come to mind when we think of the topic, "The Reformation and Civil Liberty," can be summed up something like this:

First, "Did the Reformation affect civil liberty? What effect did it leave on you and me in our civil affairs—our daily life aside from our religious belief?"

Secondly, the reverse, "Did civil liberty have any effect on the progress of the Reformation?"

Without a Reformation there was no hope that conditions would be improved, for, as Luther says in his tract addressed to the Christian nobility of the German nation, all relief was blockaded by a threefold wall. First, the Church rules the State, so there can be no appeal from whatever the pope decrees; secondly, the pope is infallible; and thirdly, if a council is called to settle disputed questions, it must be called only by the pope. Naturally the membership of all councils would be selected with due care that all who question the two foregoing premises are excluded, consequently no council will ever be called that will not ratify all papal decrees.

Concerning the importance of the Reformation in the political world, the poet Schiller begins his "History of the Thirty Years' War" with these words: "Since the beginning of the religious war in Germany until the Peace of Munster, hardly anything great or noteworthy took place in the political world of Europe in which the Reformation did not play the most important part. All world events that took place during this period attach themselves to this reform of the faith, when not originally springing from that source, and every state, large or small, felt its influence more or less, directly or indirectly."

We can hardly ascribe a wider influence to the Reformation than does the historian Ridpath when he begins his discourse on the Reformation thus: "While the veil which for immemorial ages had shrouded the western continent was thus lifted and the outline of a new world of unknown extent revealed to Europe, another continent was made known to the mind of man in the seas of progress and humanity. The curtain which for centuries had been drawn around the human conscience and understanding was rent in a convulsion which shook the civilized world, and a few gleams of light shot into the hitherto benighted regions of thought. It is incumbent upon the historian, even though he consider events from a purely secular point of view, to give a fair and unbiased account of that great religious insurrection which, beginning in Germany, spread into most of the countries of Europe, agitated the society of the sixteenth and seventeenth centuries to its profoundest depths, convulsed the nations with warfare, and as one of its leading incidents, contributed to the colonization of America. By the common consent of writers, this revolt of the long-subject masses of the European states against the authority of the Church of Rome is known as the Reformation.

"No sooner was the structure of Catholicism broken by the sword of religious revolt than the movement spread into the civil and political life of the epoch. Fully a quarter of a century before the Treaty of Westphalia, which ended the Thirty Years' War, an agitation was begun in our ancestral island which was destined to work among the abuses of temporal power the same kind of reform which had been achieved in the spiritual kingdom. The English revolutionists of 1640 took up and carried forward the war which had been begun by the Reformers in Germany. Cromwell was the political Luther of the seventeenth century, and the struggle with the Stuarts at home and abroad was only another phase of the battle with Rome.

"The eye of philosophy will not fail to discover that the emancipation of thought, in at least a part of the European countries, and the drawing aside of the curtain which concealed the two Americas behind the salt-mists of the western sea, are but a part and parcel of a common movement which had—and has—for its end and aim the liberation of the human spirit from thralldom and the institution of a higher form of civilization among the peoples of the earth."

Had it not been for the Reformation and its effect upon the civil government of nations, which resulted in the disregard of this decree, it is a matter of conjecture who would rule us now.

In conclusion, first, the Reformation has brought us the freedom to worship God according to our convictions. For this we cannot be duly thankful for the same reason that we are not duly thankful for the power of sight and hearing. Only those who have lost this power have any sense of the blessedness of possessing it. Secondly, by liberating us from the worldly power and extortion of Rome, the Reformation has enabled us to acquire the means to engage in missionary work, to carry the blessings of the Reformation to those who do not enjoy them now—who are deprived of the power of sight (reading) and hearing God's Word. And thirdly, along with this ability, the Reformation has made us free to engage in such work without fear of disfavor from civil power, yes, even with approval, co-operation and assistance.

Miss Esther L. Johnson, of Vermilion, read an excellent paper on "God's Word Our Infallible Guide."

At the evening session there were two addresses. Rev. Sander Tollefson, of Aberdeen, spoke on "Know Thy Church History," and said in part:

1. Know something of the early history of your Church, its foundation, its founder and co-laborers. How the Reformation idea spread to other countries and affected other denominations. 2. Know something about the growth of the Lutheran Church, at least in your own country, the United States. It is an inspiring study to note the progress from small beginnings until it ranks as the third largest denomination in the country. 3. Knowledge of her history is necessary as a weapon of defense and will be a means of directing others. 4. It will give a larger view of your Church; will help you to see that you are a part of a larger body or unit, a synod of congregations knit together for a larger, more extensive work. 5. It will help you to appreciate the hymnology of your Church. Our hymns will mean more to us if we know something about the times out of which they come and the circumstances which brought them forth. 6. Knowledge of history will inspire loyalty to our Church. Much disloyalty arises

rom lack of knowledge concerning what we have in ur own Church. Let us honor the historical char- cteristics of our Church and above all let us seek to now what they are.

Rev. Nerison, of Wilmot, spoke on "Know Thy Church Doctrines," and said in part:

Government as well as religion is based upon some orm of doctrine; neither can long exist without it. Hence it is necessary to defend and preserve doc- rine. This can be done intelligently and effectively nly when we have a thoro knowledge of it. The utheran Church has a special mission in the world ecause her doctrine is based squarely upon the Eternal Word of God, and accepts that as sufficient s well as highest and final authority.

Sunday services were held in the Opera House. The convention sermon was deliv- red by Rev. W. A. Burzluff of Redfield, on "Justification by Faith" from the text Rom. 5:1. He said in part:

This doctrine was observed in centuries preceding he Reformation. Again it was brought to light by Dr. Martin Luther. Justification by Faith does away with pilgrimages, praying to saints, indulgences, etc., nd gives the Bible, and above all our Savior, due onor. Fundamental doctrine of Lutheran Church —defended against all error by our forefathers—our otto in this year of jubilee, "Back to the Bible and he fundamental doctrine of Justification by Faith," nd to defend them against all man-made doctrines.

In the afternoon there was a great meet- ng in the Opera House, when Mr. Hodges poke on "The Luther League" and Rev. Kuhns spoke on "The Loyalty of the Lu- heran Church to the Government." It was n enthusiastic meeting. The rally address was delivered by Dr. Gerberding of Chi- ago Seminary, Maywood, Ill., and was a popular presentation of Luther and his work which was well received.

Following are the officers and committees:

President, Lewis Larson, Sioux Falls; vice-presi- ent, Thorwald Ditmanson, Webster; recording secre- ary, Miss Johanna Olson, Brookings; literary sec- retary, Dr. P. M. Glasoe, Canton; corresponding sec- retary, Henry W. Stellner, Aberdeen; treasurer, M. . Swanberg, Sisseton.

Executive Committee—A. S. Bragstad, chairman, Sioux Falls; Rev. B. A. Benson, Brookings; Miss Mil- e Thorson, Sisseton; Rev. Olaf Lysnes, Vermillion; Miss Lilian Larson, Lily; president and correspond- ng secretary, ex-officio.

Extension Committeee—Thorwald Ditmanson, chair- man, Webster; Otto S. Oleson, Sioux Falls; James Berdahl, Lake Preston; Miss Nolette Bruce, Lester- ville; Rev. G. H. Nerison, Wilmot; corresponding secretary and president, ex-officio.

Statistical Committee—Henry W. Stellner, chair- man, Aberdeen; Miss Alma Johnson, Brookings; Miss Martha Berdahl, Garretson; Henry Halverson, Web- ster; Miss Clara Thorson, Sisseton.

Junior League Committee—Rev. K. N. Rudie, chair- man, Sisseton; Mrs. H. E. Rasmussen, Canton; Miss Esther L. Johnson, Vermillion.

These resolutions were adopted:

1. We recommend that the president be given the authority to appoint a committee of three to revise the constitution and by-laws of the South Dakota State Luther League and to report at the next con- vention. The president to be a member of this com- mittee.

2. Resolved. that the pastors of the state take to heart the suggestion of the president that they notify their brother pastors of people moving from their charge, either permanently or temporarily, to an- other. The officers and members of the Luther Leagues to co-operate and follow this suggestion also.

3. We recommend that the extension committee be selected this year so as to cover the state with a view of having the members do practical work of visiting Leagues, of organizing new Leagues and assisting in extending the work of the League in the state. The necessary correspondence in this work of arranging places, dates and speakers shall be in charge of the corresponding secretary in co-operation with and under the direction of the president. Where such arrangements are made an offering for the work shall be asked to cover the expenses, and the State League shall endeavor to raise in addition $100 for the increased expense and work of the corresponding secretary.

4. Resolved, that all the visiting delegates be asked to take back to their local League members the reso- lutions from the twentieth annual convention. That all League members be exhorted to remain steadfast in their faith and faithful to the work during the coming year, having in mind the trying conditions which exist throughout the world at the present time.

5. We recommend that a committee of three be

LEWIS LARSON, PRESIDENT.

appointed whose duty it shall be to collect the share of the South Dakota State Luther League of the Jubilee Fund of the Luther League of America and transmit same to the treasurer; and we further rec- ommend that the treasurer be instructed to transmit to the treasurer of the Luther League of America all moneys in hand for said fund, monthly. We urge all our local Leagues to heartily co-operate in this matter that it may be completed by the end of the quadricentennial year.

6. Resolved, that this convention express their ap- preciation and thanks for the help and inspiration of Dr. Gerberding, Rev. Kuhns, Secretary Hodges and Dr. Glasoe, and that we thank all who have helped to make this convention a success by giving papers, aiding in the discussion, rendering musical selections, or otherwise having taken part in the program.

7. Resolved, that this convention, by a rising vote of thanks, express their gratitude to the Sisseton Luther League and the Goodwill Lutheran Free Church for the splendid effort they have put forth in making this convention a success, and for the cordial hospitality extended to us during our stay at Sisseton.

After Dr. Gerberding's address and brief remarks by Mr. Hodges, Rev. Kuhns and the pastor loci, Rev. Rudie, Mr. Larson, the president, in a few well chosen remarks de- clared the convention adjourned.

Old Fort Ticonderoga—Ethan Allen

A Story of American Heroism

IN a trough-like country between the Green Mountains of Vermont and the Adirondacks of New York lies the Champlain region. It seems to have been held in reserve for the working out of a divine plan in which great nations of the earth were destined to have a part. This region has at times been a scene of contest between Algonquin and Iroquois, of fierce rivalries of Old World powers, of stirring controversies between pioneer settlers of neighboring provinces, of a determined struggle for the birth of a nation devoted to the principles of civil and religious liberty, and now of a peace noted for its industrial and agricultural progress.

A glance at the topography of this lake region tells a story of the mighty throes of nature long before the shifting and conflicting procession of human interests or the tides of antagonistic ideals ebbed and flowed up and down this valley, long before our historic scene became the playground of a nation and famed far and wide for its invigorating climate, beauty of landscape and the purity of its lakes and mountain streams. Here lies a lake ninety miles long, forming a natural gateway and having direct and easy communication with the Hudson and St. Lawrence rivers. Its romantic Indian name, "Pete-wa-bougue," meaning alternate land and water, and its French name, "Mer des Iroquois," reveal the historical significance—

"When first the pale face from the distant sea
Brought hither conquering cross and fleur-de-lis."

At the junction of the waters of Lake Champlain and Lake George on the eastern boundary of New York State lies the stage of an intensely interesting and far-reaching colonial drama. Toward this region many forces converged. Two men, Samuel Champlain and Hendrick Hudson, introduce the history of the province of New York. In the memorable year of 1609, two months before the arrival of Hendrick Hudson on our coast and a decade before the landing of the Pilgrims at Plymouth, Samuel Champlain set foot upon the soil of New York. History has dealt unkindly with this man. To regard this bold explorer and enthusiast merely as an adventurer and fur trader is to belittle him. In personal character and executive ability he was the superior of Columbus or Cortez. He was a far-seeing statesman, a student of world affairs, a polished diplomat and a zealous missionary; nevertheless he committed the fatal blunder of gaining the lasting and unrelenting enmity of the powerful and warlike Iroquois Confederacy, which resulted in the loss of "New France," as this territory and Canada had been christened.

Thirty-two years after Champlain, Father Isaac Jogues, the cassocked priest, with uplifted cross and his followers entered this lake country. For a time the devotion of these pious Jesuits seemed in a fair way to accomplish what the armed soldier and explorer had not. First, we see the warrior with the assertion of French sovereignty; then the challege of English pretension. Both were followed by missionaries driven onward by tireless fervor and deep religious faith. Right here religion began to assume the important rôle that it has through all the succeeding events of our national life. Right here measures began to be taken that stayed the wave of Romanism which was then in a fair way to sweep Dutch New York from her Protestant moorings. Sometimes we are led to believe that religion follows the flag, but more often both religion and the flag follow the lanes of commerce.

The traders of Montreal were beginning to find out that they could buy at Albany and New York and transport by means of Indian carriers over the Champlain route cheaper than they could import from France. It was profitable business for the New York merchants, but it promised evil. At the Albany conference of 1754 a plan of union of the English colonies was proposed by Benjamin Franklin, but it did not please George II or awaken any apparent response from the colonies. Next year the French and Indian war opened. Saratoga was burned by marauding Canadians, Braddock's expedition was a rank failure, the Massachusetts settlements were ravished, and even the Mohawk Valley was thrown into a state of panic. The French had built fort after fort along the Ohio and Mississippi and were now menacing the narrow strip of coast held by the English colonists. New York, indeed, was exposed.

The third episode of this lake region began with the repulse of the French commander Dieskau in 1754 near Whitehall by the English forces under Sir William Johnson. In this sanguinary struggle Col. Williams, founder of Williams College, and

ng Hendrick, chief of the Mohawks, were ain. Johnson received for his services a ronetcy from King George II and was ted five thousand pounds by the English arliament for his services. The expedi- n has been characterized as a failure, but the light of succeeding history it was a illiant success. Sir William Johnson, e English Commissioner of Indian Af- irs in North America, through this stand med Fort George, built Fort William enry and rolled back the French onslaught. Taking advantage of the English inactiv- in 1755, the French fortified Ticonderoga d called it Fort Carrillon. The follow- g year the intrepid Montcalm appeared th heavy French reinforcements and by ing Fort Carillon as a base captured e English advance post at Fort William nry. This achievement was followed by e of the most horrible massacres record- in the annals of New York history. As paroled English forces were retiring to rt Edward the highly inflamed savage ies of the French beheld the withdrawal the English and their unarmed, defense- s condition; they fell upon them, strip- g off their clothing and scalping them they ran panting into Fort Edward. ree years later General Abercrombie as- med command of the English and set out drive Montcalm from Fort Ticonderoga. ere was a careful preparation of sup- es, and men—half Colonists and half glish regulars—to the number of 17,000 re assembled at the site of the destroyed rt William Henry under General Aber- mbie. There was a desperate assault, a mendous waste of life. While his men uggled in mortal combat General Aber- mbie skulked in the rear. His mis- ected men were finally obliged to retreat th but half of their original forces.

The British ministry was stunned by this eat. The province was face to face with ench assimilation. The time for a de- ive policy had come. William Pitt, the end of America, was made Prime Min- er. General Wolfe was dispatched to nerica and General Amherst was sent to e province of New York, not, however, fore Sir William Johnson had taken Fort agara and broken the chain of French rts. The year 1759 saw the English rces again moving northward toward ke Champlain, but instead of a deter- ned resistance the French blew up the rt at Ticonderoga and hastily beat a re- eat. The critical hour had passed. Wolfe d Johnson had saved the province. ench blood is still traceable throughout this section and Catholic missions still dot the shores of this inland sea, yet by these two victories New York was destined to be an English stronghold and Protestant territory. The fall of Ticonderoga marks the beginning of the loss of French possessions in America.

We now turn to another scene, enacted several years later but not a whit less interesting or less important in our swiftly moving colonial drama. During the years immediately preceding the American Revolution, the Champlain region witnessed a bitter boundary controversy between the governments and settlers of the provinces of New York and New Hampshire. It was through this struggle that Ethan Allen stepped from mountain obscurity into colonial prominence. The present State of Vermont was settled almost entirely by the natives of New England under land grants given by the province of New Hampshire. A portion of this territory was also claimed by Massachusetts, but was assigned to New York by royal decree. When the sheriffs of New York attempted to exact a second price for the improved farm lands of Vermont or dispossess the settlers, the inhabitants of Vermont revolted and from 1777 to 1791 maintained an independent republic.

Among the most zealous in devising means of resisting the unjust claims of New York was Ethan Allen, a native of Connecticut, who had established himself near Burlington, Vermont. During the six years of resistance before the Revolution, if any of New York's claims needed answering by the settlers of the New Hampshire grants, Ethan Allen framed the reply; if any legal or political documents or counter-statements were to be written, Ethan Allen penned the reply; if an ambassador was needed to lay the position of Vermont before the Continental Congress, Ethan Allen was sent. Because of his activity in organizing the Green Mountain Boys for the purpose of holding their lands, Ethan Allen was declared an outlaw by the Assembly of New York and a reward of $250 was offered for his capture. Just as a bitter settlers' war was about to break out, "the shot heard around the world" was fired at Lexington, and bands organized to fight each other now turned against a common enemy. Allen's plan for a new royal colony with a capital at Whitehall was lost, not, however, before the appointment of Col. Philip Skene as the royal governor of Vermont. Vermont was received as the fourteenth state of the United States in 1791.

Among a number of aggressive and au-

dacious movements entered into at the very beginning of hostilities with England and successful from their very boldness, was the capture of Fort Ticonderoga. The provinces of Massachusetts and Connecticut, each unknown to the other, had enlisted men and appropriated money for this very purpose. Benedict Arnold was chosen leader by Massachusetts, but they were forestalled by Ethan Allen and the Green Mountain Boys; nevertheless, Arnold joined the expedition as a volunteer. Our histories tell us that in the early dawn of May 9, 1775, Colonel Allen with 83 men crossed the lake and effected the capture of the fort and garrison from Captain Laplace on the authority of the "Great Jehovah and the Continental Congress," thereby obtaining 200 cannon, a bountiful and much needed supply of ammunition, acquiring complete control of Lake Champlan, electrifying the Continental Congress and putting new hope into the heart of every American colonist.

Colonel Allen now fathered a scheme for the invasion of Canada and the investment of Montreal, which resulted in an ignominious failure and a captivity for our bold colonist of two years and seven months on board of several ships and also in English jails. He was finally paroled and made a brevet colonel in the Continental Army and later a general and commander of the Vermont Militia. At the conclusion of peace Colonel Allen resumed his agricultural pursuits and was elected a representative in the Assembly of Vermont. Being absent from the state as a prisoner of war, he had nothing to do with the adoption of the state constitution or the organization of the first state administration.

Ethan Allen was never a citizen of the United States. He was a man of coarse manners, of blunt language, of natural gifts rather than scholarly attainments; yet by his detestation of injustice, his strict and stern integrity, his battling for the rights of his Green Mountain neighbors, his burning zeal for American freedom—all this has linked his name with the foremost pioneer and patriot heroes of our colonial period.

One of the singular characteristics of Colonel Allen was his delight in argumentation against the orthodoxy of the Church of New England. He wrote a book entitled "Reason the Only Oracle of Man," in an effort to disprove the authority of the Bible, although he expressed frequently a veneration for the Deity and was a firm believer in the immortality of the soul. As a writer he was clear and forceful, having wit, quaintness and independence.

General Allen was offered the leadership of the Massachusetts insurrection, better known as Shay's Rebellion, but he contemptuously refused it. He was twice married, the father of five children, and died from a stroke of apoplexy at Burlington, Vermont, on February 21, 1789, in the fifty-second year of his age.

Turning once more to old Fort Ticonderoga, we see it fall helpless in 1777 before the resistless force of General Burgoyne and his great army, which was destined to meet disaster at Saratoga. Ticonderoga is indeed a scene of patriotic memories, of heroic deeds and famous names, to which Whittier's words seem to refer:

"O Thou, who hast gathered in concord, furled
The war flags of a gathered world."

The legal title to Fort Ticonderoga from the Revolution has been vested successively in the United States Government, the State of New York, and Columbia and Union universities. Mr. William F. Pell purchased the property in 1818, consisting of 500 acres of land including the ruins and fortifications, which have been retained in the Pell family by his five descendants. This family began the restoration of the walls of old Fort Ticonderoga in 1909 and the same year the tercentenary of the discovery of the Champlain region and the country roundabout was celebrated at various points along the lake, the most important of which, like its historic significance, centered at Ticonderoga. Here the representatives of three sovereign nations and the first Americans met in happy accord in commemoration of the imperishable fame and deeds of their respective races. No other spot in America has been the scene of such momentous struggles between such a galaxy of history making leaders. Look at the list: Champlain, Montcalm, Lord Howe, General Amherst, Sir William Johnson, Ethan Allen, Seth Warner, Israel Putnam, Philip Schuyler, Benedict Arnold, King Hendrick, Colonel Williams and Richard Montgomery. Here the bow and arrow of the aborigine, the flint-lock of the explorer and continental, and all that contributed to a new nation lie buried now beneath the fallow furrow of the plow of peace, while the charm of chivalric loyalty, the memories of stirring events and the names of bold and resourceful men will forever cluster about this picturesque and delightful region.

Among the Papers

OUR NEW VIRGIN ISLANDS

A patriotic heart can easily understand e feeling of the people who witnessed the ansfer to the United States of the West dia Islands, when the American flag was isted. "Many in the crowd wept during e profound and impressive silence that llowed the hoisting of the American flag." ne formal transfer of the three islands ok place simultaneously at four o'clock the afternoon of the last day of March, hen Denmark surrendered all authority. he Danish governor proclaimed the trans-r, the Danish flag was lowered amid sa-tes and the singing of the Danish anthem. he American flag was hoisted, accompa-ed by salutes and the singing of the nerican anthem. There were prayers by e Moravian Bishop Greider, and the shop of Porto Rico. Commander Pollock the governor of the islands, that have en renamed Virgin Islands.

Previous to this, the officials at Wash-gton signed the papers paying the Dan-government $25,000,000 for the little ands, which will probably have their ief value as a military station for the ited States.—*The Watchword.*

FAITH IN THE PEOPLE

We have not lost our faith in the Ameri-n people. Beneath the surface of a na-nal life which seems to be growing fatally different to all high moral ideals under e corrupting influences of great wealth d prosperity, there still abide the latent rces that though they slumber do not die. fore our civil war there were many who firmed that the nation was sunken in self-hness and the lust for gold. How mag-ficently it rose, however, when the great ll came and a holy cause demanded sac-fice and service! War is not the only in-rument in the hands of Him who guides e destinies of men to rouse them from eir shameful self-indulgence and ease. y the summons to some sublime service to manity the national heart, we believe, ill yet be stirred till it reveals the hidden pths of its moral strength and devotion. fter all, it is relatively only the few nong us who have succumbed to the de-oralizing influence of wealth and luxury. nese are not the nation. The average an is still sound at heart.—*Our Dumb nimals.*

SHOULD STUDENTS STUDY?

If there is to be any thoroughgoing re-lt against this tradition and a deter-mined attempt to put study and scholarship back where they belong, at the head of academic activities, it ought to begin in our smaller church colleges. It is foolish for them to tag along in the train of the larger universities and to imitate all that they do. Because there is greater solidarity of student sentiment, wrong ideals concerning the aim of college life will work greater harm in the small than in the large institution. And, after all, that which gives a small college standing and reputation is the intellectual and moral ability of its graduates, the thoroughness of its work and the attitude of its students toward efficient preparation for their life work, rather than its prominence in the numberless activities which are merely secondary.—*The United Lutheran.*

NO AMUSEMENTS ON SUNDAY

One of the most distressing things one sees on Sunday is the great number of people who are at work on that day. We are not thinking of those who from force of circumstance must work, but of those who work from choice. Everywhere, in the cities and the suburbs and on the farm we see people at work on Sunday, toiling as if their very salvation depended on it. And, especially in the cities, at evening when the church bells call to divine service people crowd the gilded amusement places as if they alone could supply what the hungry soul needs.

Present day desecration of the Sabbath is one of the signs of the times. There is not only a growing desire for temporal things and a constant struggle for the means of temporal pleasures, but also an increasing tendency to disregard the laws of God, which are essential to human welfare everywhere. The present world struggle with all its consequent unspeakable human pain and tremendous economic losses is undoubtedly only the necessary result of a growing disregard of God's immutable laws.—*The Lutheran Companion.*

—The course of the river is often broken by sudden rapids or perilous eddies. The life of the Christian is not one perpetual its course is often fretted by the eddies of flow of buoyant melody. It has its breaks, its discords, its attritions. Like the river, trouble or disturbed by the sand bars of defeat.

Luther League Review

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REV. LUTHER M. KUHNS, EDITOR,
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Editorial

LUTHERAN UNITY COMING?

An epochal step was taken by the Quadricentennial Joint Committee, when at its meeting on April 18, in Philadelphia, this Committee passed a resolution which reads as follows:

"Believing that the time has come for the more complete organization of the Lutheran Church in this country, we recommend that the three general organizations of the Lutherans in this country, viz., the General Synod, the General Council, and the United Synod of the South, together with all other bodies one with us in our Lutheran faith, be united as soon as possible in one general organization, to be known as the United Lutheran Church of America."

This is the thing Luther Leaguers have been devoutly wishing and praying for, for years past, and hoping, really against reasonable prospect, might come to pass. The Executive Secretary of the Committee, Rev. H. R. Gold, reports it to have been the unanimous opinion of the Committee that there are no good and sufficient reasons why the three general bodies named should not unite and form one general organization. The Committee is so representative and includes in its membership so many of the leaders of the general bodies which it is proposed to unite, that its recommendation ought to carry great weight.

So far no dissenting voice has been heard, though one writer has pointed out difficulties in the way, and cautioned against haste. It is well to approach the whole matter in a serious frame of mind, no doubt, and not rush past difficulties with our eyes closed. On the other hand, it is just as well to remember that nothing good was ever accomplished by keeping people's eyes fixed upon the difficulties in the way of its accomplishment.

In its discussion and recommendation, the Committee seems to have faced the question whether or not any compromise of the truth or sacrifice of principle is involved in the proposed merger, and seems to have reached the unanimous conclusion that there is not. Then what remains to be sacrified? Two things. First, the views and opinions of groups of men with respect to matters of secondary importance. Second, a few pieces of ecclesiastical machinery. To yield on the first, and throw the second in the scrap heap, are not easy things to do. One comes almost to reverence an idea he has held for his lifetime, even if that idea is respecting a non-essential. And one develops a real love for an engine which he has long helped to drive and guide. But it is safe to say that the men of the Lutheran Church, ministers and laymen, reverence and love these things far less than they do the Gospel truth and their fellow men. If this really is a safe assumption, then the proposed merger has a fair chance of going through, because the truth of the Gospel in one important respect, and the spiritual welfare of many of our unsaved fellow men, are certainly at stake in this proposed merger. There is no question or doubt that the Lutheran Church, united, could carry the Gospel of Christ to many more men than it can, divided. And the Lutheran Church's re-

sibility for making ineffective the Mas- prayer "that they may be one" will uch lessened when the action now pro- l has been accomplished.

PEP

egant? No. Expressive? Yes. You w what it means. You use it. Tersely pointedly it says what you want to say. s the thing to put into the Luther gue to make it go. In your League you t "go." Then put into it plenty of ." It will do much to awaken the y members, much to electrify dead in- st, much to give push to your poky ings, and much to spur lagging lead- p. It is worth a trial. Put "pep" plenty of it into your League. While er elegant English nor admissible in circles of cultured society, "pep" has punch to save the League from slow , from inert dry rot.

LEAGUERS IN KHAKI

ousands of Lutherans, a vast number hom are Luther Leaguers, are now en- d under the flag, either in the army or . Hundreds of Lutherans in addition ese are serving their Government loy- in other capacities. No one familiar the history of the Lutheran Church America would dare to question her ty. Only a knave would be guilty of For from Colonial times until the nt, Lutheran men and women have e their full share of service for the In this national crisis Lutherans will ically do and die for their country. the prayer of the Church accompany e courageous men into battle and the of their fathers and mothers sustain wh ther in life or death.

THE LEAGUE WAY

'ray and work"—this is the sentiment he Luther League of America. It re- rces its motto "Of the Church, By the rch, For the Church" with this Luther it. It is the condition of success in gue work, because League work is rch work. To succeed, prayer and k must be yoke fellows. Have your so- times, Leaguers! Jesus enjoyed social rcourse with the men and women of day. Jesus made this secondary and dental to His great ministry. As con- ed followers of Jesus He is your pat- tern. Then work, but pray and work that your efforts may be with might and power in the Lord. The winning society is the society that prays and works. In the Lord's work this has no exception. Prime your work with prayer and the Lord will bless you.

THE SPIRIT OF YOUTH

The revelation of our conventions is the aggressive spirit of our young people. Welcome their zeal! Hail their enthusiasm! It is a hopeful sign. The Church with an aggressive body of young men and women wide awake to seize every opportunity and to make the most of every opening for their Church stirs one's blood with visions of the future. The conventions of this year have been so far demonstrations of the desire to do things and the things have been done. Keep your ear to the ground and you will hear the wakening of the young spirit of service in the Church.

NEW YORK LEADS

The honor and credit for securing the first diplomas in both Senior and Junior Reading Courses goes to the New York State League. In the use of the Reading Courses authorized by the Toledo Convention, New York leads. These Reading Courses have been announced in the columns of the REVIEW. You will find them in this issue. When a Leaguer has finished the course and the Literature Secretary has been notified, a diploma is issued by the Luther League of America certifying this fact. It is signed by the proper officers. A nominal fee of twenty-five cents is charged in each case to cover expenses. While New York leads, what other Leagues will make close seconds? Read the books of the Luther League Reading Courses and know your Church.

"I want someone to be glad that I was born," said a lonely woman; so she celebrated her birthday by carrying gifts to others as lonely as herself—to the poor, the sick, and the sad. It is pleasant to be remembered, and to receive presents, but the noblest, best, and happiest thought that can come to us on our birthdays is that we can make someone happier because we were born.—Selected.

General Secretary's Letter

DEAR FRIENDS:

You are all doubtless walking on air since the thrilling news has gone forth that three of our general bodies will consider a merger. God grant that their deliberations will lead to an effectual reunion.

The president of one of our most conservative synods has said that much of the credit is due to the Luther League. This is very true, for the Luther League was the first organization to bring various shades of Lutherans face to face that they might see the family likeness, and during the quarter of a century of its history it has been a quiet but powerful leaven in our Church. As we have before stated, never until the scroll of time is unrolled will the Church fully realize what the Luther League has meant to her life. And this statement is born of knowledge, for we know the Church fairly well.

I want to embrace this opportunity to bear a word of testimony of the part which our former General Secretary, the Rev. Luther M. Kuhns, has played in this matter in traveling over this country organizing and inspiring the youth of our Church to service. One man sows and another reaps and the reaper is the man of the hour, but the reaping is ever made possible by the sowing.

Three Norwegian bodies merged last month and now three more contemplate a similar step. Verily, a UNITED LUTHERAN CHURCH is not so far distant as it was when the Luther League was organized.

Since his last letter your General Secretary has met with the Luther Leagues of Connecticut, Iowa, Minnesota and Indiana. In fact, he has been traveling constantly for the past two months and the end is not yet. He will relate some experiences in a future letter.

You will doubtless be glad to learn that our Treasurer has recovered from his illness sufficiently to again resume his duties, so that all matters of finance will now receive prompt attention.

During the past month several of the general bodies and synods have been in session and great things have been planned for the fulfilling of our Church's mission in the world. May I urge every Leaguer to secure and diligently read the proceedings of his or her respective synod and strive as far as possible to make its action active.

After a long winter and deferred spring, summer is at last upon us and doubtless the most of you are planning your summer outing. The coming of vacation days, causing a season of inactivity more or less in our local League work, suggests my earnest wish that you may all be kept well and happy until the work is again fully resumed in the fall.

Off to the woods, the mountains, the seashore and the lakes many will soon be going, and I am hoping that it will be the privilege of every reader of these lines to go, too, finding there enjoyment and health in the wholesome recreations that belong to this season of much sunshine and play; and gathering sweet and helpful memories for the schooldays and workdays that will come again.

Let us always be loyal to God in our respect for His Holy Day wherever we may be and keep up our habits of daily devotion, remembering that on this strong foundation that noble and useful lives are built.

Yours, for a happy and profitable summer,

HARRY HODGES,
General Secretary.

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YORK

Rev. Junius B. Remensnyder, D.D., LL.D., essed the New York Churchmen's Asso- on, composed of the Episcopal clergy of city, on May 7 on the subject of "The onality of Luther." The address is to be shed in a forthcoming issue of "The tructive Quarterly."

AGO

Placing patriotism before everything else, ntire baseball team has quit the Lutheran ball League of Cook County to serve the try. Six members of the club representing Bethlehem Norwegian Lutheran Church enlisted in Troop C, First Illinois Cav- four others are planning to follow them, the manager, Karl Petersen, 3848 Iowa t, a former navy man, intends returning ncle Sam's service as a gun pointer.

ADELPHIA

Rev. Mahlon C. Horine, D. D., a prom- Lutheran pastor in this city, died sud- on May 16 as the outcome of a collision an automobile. His age was 79 years. was at one time a member of the board of tors of Muhlenburg College and also pres- of the board of directors of Philadelphia logical Seminary.

WAUKEE

A Lutheran Woman's League was organ- in the Church of the Redeemer May 29. W. K. Frick is president.

On Sunday evenings in June, five Lutheran lay schools in this city are holding union ces to study Reformation topics.

HA

A union celebration of the Quadricenten- was held by the Lutheran churches of this June 3 to 5. At the Monday morning ses- Rev. Luther M. Kuhns, editor of THE RE- , presided.

ERAL

Rev. Luther M. Kuhns, of Omaha, editor THE LUTHER LEAGUE REVIEW, conducted services at the dedication of the new church merson, Neb., on May 6.

The special Reformation Jubilee Anthem e Contest, under the direction of the Gen- Quadricentennial Committee, has closed, the first prize was awarded to Mr. Ralph Lewars for his anthem, "Blessing, Glory, dom and Thanks."

—Rev. Ralph C. Bergstresser, of Bethany Church, Altoona, Pa., has accepted a call to St. Matthew's Church, Hanover, Pa.

—Rev. H. R. Gold, executive secretary of the Joint Committee on Quadricentennial Celebration writes: "The Jubilee year, the 400th anniversary of the Reformation, should mark an increased faithfulness to the Church and a greater attention to her needs. As a means toward this end the Joint Lutheran Committee on Celebration has recommended the following aims for the year: Five hundred thousand members to be added to the church; 50 per cent. increased enrollment in the Sunday School; 75 per cent. average attendance in the Sunday School; 25 per cent. more candidates for the ministry of the Word, and 25 per cent. more women for the ministry of mercy; a missionary society in each congregation; a ten million dollar fund to be raised for missions, education, and ministerial relief.

Several souvenirs of this anniversary year have been prepared by the Joint Committee. As a means of introducing these into the several congregations, it would be a good plan to have an exhibit of the celebration goods. A sample exhibit may be procured for $10.

—Dr. P. P. Claxton, United States Commissioner of Education, delivered the baccalaureate address to the graduating class of Gettysburg College in College Church Sunday morning, June 10.

J. Hay Brown, Chief Justice of the Supreme Court of Pennsylvania, member of the class of '67, was the chief speaker at commencement exercises of Gettysburg College held in Brua Chapel Wednesday morning, June 13.

—Gettysburg College was the first college in Pennsylvania which was granted a unit of the Reserve Officers' Training Corps by the War Department.

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Luther League

END IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local eagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

rganized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

NEW YORK CITY DISTRICT

—Rev. Hugo E. Meyer, Ph. D., delivered a very interesting illustrated lecture on "The Life of Martin Luther" under the auspices of the Luther League of Holy Trinity Church on May 15.

RHINEBECK DISTRICT

—The annual convention of the Luther League of the Rhinebeck District was held at Wurtemburgh. The following officers were elected: President, John Kolbinski, Rhinebeck; first vice-president, Rev. Geo. T. Heinz, Saugerties; second vice-president, Alfred Kohler, Kingston; third vice-president, Anna Vosburgh, Ancram; fourth vice-president, Fred Hahn, Poughkeepsie; recording secretary, Carrie Klecher, Saugesties; corresponding secretary. Vera Traver, Wurtemburgh; treasurer. Parker Boice Germantown, N. Y. The next convention of the District will meet at Athens.

PENNSYLVANIA

PITTSBURGH DISTRICT

—The fiftieth convention of the Pittsburgh District Luther League was held in Grace Church Monongahela, on the 24th of May, 1917, with more than 450 delegates in attendance.

The central theme of the convention was "The Luther League and Missions." The morning session was opened by devotional service by Rev. M. M. Allbeck, pastor of Grace Church. The address of welcome was given by Joseph W. Dean of Monongahela. The response was given by D. C. Hill, vice-president of the Pittsburgh District League. The address of the morning was given by Rev. J. J. Hill, D. D., Millvale, the theme being "Field White Unto the Harvest." He first stated that many ministers have a mistaken idea about their congregation. Instead of the congregation being a field to work, it should be a force to help reap the field around about them. He next pointed out the field of childhood, and showed that the Lutheran Church believes in keeping the young people in the church, and also going after those outside the church, because a child is more easily influenced than a grown person. Our educational institutions are also a great factor for keeping the young people because there they are surrounded by Christian influences. and Christian men and women, and are less liable to be led astray. Our responsibilities to this field are first to look and get the vision, then pray for workers. As our equipment, we must have power, the message, and authority from above, to do the best work. Our compensation will consist of divine companionship, a fruitful ministry, and an hundredfold of blessing.

Business of the convention took the attention of the convention until the noon recess, at which time the election of five delegates to the State Convention took place. The five elected were D. A. Kommel of Monaca Miss Esther Oesterling of Millvale, D. C. Hill of Pittsburgh, Rev. M. M. Allbeck of Monongahela, and W. J. P. Meng of Pittsburgh. The League also decided to hold the next convention at Christ Church, E. E. Pittsburgh.

The afternoon session had for discussion "Three Great Mission Needs." The first was "Information," by Mrs. G. G. Ruff, who presented a very interesting and forceful paper telling that Mission study is not dry and uninteresting, as many think, but if it is presented in the right manner is exceedingly interesting. The study of missions will cure any one who does not believe in Foreign Missions. The paper on "Money" was read by Mr. B. C. Gilbert, in which he brought out the need for money and suggested various methods for raising it. Revs. Allbeck and Harman told of their success with the Jehoida Chest method. The subject, "Men," was very ably treated by Rev. W. E. Schramm, and he showed that the need of men is equal to, if not greater than, the need of money.

Simultaneous conferences were held for Presidents, Superintendents and Instructors and Committee Work conducted by Mr. Chas. W. Fuhr, Mr. C. W. Herman Hess and Miss Esther Oesterling respectively.

The Junior and Intermediate Session was also held in the afternoon and had for their discussion "Three Great Mission Needs"—1. "Mission Study," by Miss Elsie Larson. 2. "Mission Giving," by Louis J. Hoerner. 3. "Mission Work," by Miss Elizabeth Pusch.

The Grand Rally of the Convention was held in the evening, at which time Rev. Chas. L. Fry, D. D., of Philadelphia, addressed the convention on "Twentieth Century Fruits of Sixteenth Century Planting." He told us that one good thing the war had done so far was to open South America to Protestantism. That we have a wonderful opportunity for presenting Christianity to the people of that great country. He also said that we should unite all bodies of the Lutheran Church in this country and not take our petty differences down there, for we could not do the most good unless we were united.

The convention was a grand success, offering much to help the work at home and greater inspiration for more service.

NORTHEASTERN DISTRICT

—The annual convention of this District League was held on May 22 at Pittston. Rev. J. M. Reimensnyder, D. D. of Milton, was the speaker at the evening session.

ALLENTOWN DISTRICT

—The annual spring rally of the Allentown District Luther League was held in St. Luke's Lutheran Church, Easton, Rev. A. M. Stump, pastor, on Monday May 21, 1917, at 7.45 o'clock. Large delegations were present from nearly every League in the District. The speaker for the evening was Mr. Harry Hodges of Philadelphia, General Secretary of the Luther League of America, who delivered an inspiring address on the "Aims and Purposes of the Luther League Movement." The meeting was presided over by the president of the District League, Mr. Ralph Fry, Allentown, who gave an interesting report on the things accomplished during the last few months. After the meeting closed a short social period was held.

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—June 25, 1917, the regular monthly meeting of the Allentown District Lutheran League was held in Christ Church, Thirteenth and Hamilton streets, Allentown.

—July 19, 1917, the annual Lutheran League picnic or outing will be held at Central Park, Rittersville. Everybody is welcome. Come and meet your friends. Cars arrive there every few minutes from Allentown, Bethlehem and nearby towns.

NEW JERSEY

To all Luther Leagues in New Jersey:

The undersigned takes pleasure in announcing a Martin Luther Essay Contest open to the members of Luther Leagues affiliated with the Luther League of New Jersey. This contest is being held in order to stimulate more interest in the work of Martin Luther, especially during this great quadricentennial year. Your State President has donated prizes as follows: First prize, $10 in gold; second prize, $5 in gold; third prize, $2.50 in gold. The following rules will govern this contest:

First—Essays must be not less than 1,000 words in length, penwritten or typewritten, on one side of paper only (size of paper to be 5 1-2 x 11 inches).

Second—Essays must be original and bear upon the life and work of Martin Luther.

Third—Essays must be in hands of Board of Judges not later than September 25, 1917.

Fourth—This contest is open to all members of Luther Leagues now affiliated or that may become affiliated with the Luther League of New Jersey prior to August 15, 1917. Lutheran clergymen are debarred from entering this contest, as we desire to make it a purely laymen's contest.

Fifth—Essay winning first prize must be read either by the author or some one else at the annual convention of the Luther League of New Jersey at Asbury Park, October 13. 1917.

Please have this letter read at two successive meetings of your League and urge your members to compete. Yours co-operatively,

W. P. Steinhaeuser, President.

—At a meeting of the Luther League of the Church of the Atonement, Asbury Park, May 15, the bill for the electric lighting fixtures for the church was paid in full, amounting to $272.50. A check for $7 was drawn in favor of the Jubilee Fund of the Luther League of America. An interesting paper was read on "Luther at the Wartburg" by Miss Dora Schneider. This meeting was the climax of a contest to raise funds, the losing side giving a luncheon.

The Rutgers Glee Club gave a concert in the Boardwalk Casino on Friday evening, April 27, under the auspices of the Luther League. There were more than 500 people in attendance.

OHIO

SPRINGFIELD DISTRICT

—The spring convention was held in St. Luke's Church, Springfield, on May 22. The address at the evening session was delivered by Rev. L. S. Keyser D. D., on "The Luther League as an Educational Power in the Church." In order to increase the interest and working force of the District League it was decided to hold four meetings annually.

INDIANA

—The annual State convention of the Luther League of Indiana will be held at Logansport on the 27th, 28th and 29th of June. The first meeting to be held on the evening of the 27th. Mr. Harry Hodges, General Secretary of the Luther League of America, is expecting to take part at the convention.

RICHMOND DISTRICT

—The Richmond District Luther League held its spring meeting at St. Paul's Church, Richmond, May 13.

The afternoon devotional service was conducted by Rev. Jacob Flegler of Brookville. A hearty welcome was extended to the Leagues by Mr. Walter Scholl. Nine Leagues were represented. Mr. Emery Scholl spoke on "The Luther League as a Social Factor." Mr. O. C. C. Fetta, president of Indiana State League, told the delegates "What the State League Expects of Richmond District."

The model devotional meeting at 6:30 was led by Miss Mabel Hartman, of East Germantown. The topic, "What Are We Doing for the Jews?" proved an exceedingly interesting one.

At the vesper service at 7:30 the address of the evening was delivered by Rev. Frank Dressel of the First English Church of Richmond.

CENTRAL DISTRICT

—The District Luther League of Central Indiana held its spring convention at the First English Lutheran Church, Indianapolis Rev. A. E. Renn, pastor, May 6.

The general convention theme was "Luther and His Works." Several papers were read and discussed. Miss Edna Richter, Batesville, read a well written paper on "Luther, the Defender." "Luther, the Protestant," was given by Miss Orpha Rothenberger, Fair Haven; and Mr. Elmer Knisely of Mulberry presented a paper on "Luther the Confessor."

Mr. O. C. C. Fetta spoke on "Recruiting the Luther League." He said in part: "We hear so much about recruiting nowadays, why not recruit the Luther League too? The Luther League is a fine thing and it is engaged in a good cause.

"We have tried many plans to build up our League. Some have failed and others have succeeded. Why not try the contest? Have a contest between the boys and girls to increase membership in your local Leagues or to increase attendance at Sunday evening devotional services, or challenge the Luther League in a neighboring town to enter a contest, which would help to increase membership or attendance in two Leagues."

A short business session followed, at which time the following officers were elected: President, Mr. Elmer Knisely Mulberry; vice-president, Mr. Earl Kleiner, Batesville; secretary, Miss Bertha Ilg, Indianapolis; treasurer, Mr. Frank Yost, Mulberry.

Rev. H. L. Seiberling, Mulberry, made a suggestion that a number of members of each local League should write papers on some subject pertaining to Lutheranism. The writer of the best paper, one from each local League, will then try in the contest of the Central District. This contest to be held at the fall convention of the Central District at Fair Haven, where the papers will be read and judged.

This plan was adopted; the executive committee to appoint judges and offer a suitable prize, which is to go to the League which the winner represents.

A splendid "Model Devotional Meeting" was held at 6:30 in the lecture room. The topic for the evening was "Luther in the Wartburg," presented by Mr. H. L. Schrader. Five minutes were devoted to current events. This proved very interesting and might be tried elsewhere with profit.

The vesper service was conducted by Rev. A. E. Renn. Rev. W. L. Seiberling delivered the evening address speaking on "Martin Luther." He dwelt on the character traits of Luther, "Loyalty, Utility, Trust, Heroism, Energy, and Reverence." "These character-traits of Luther's," he said, "are qualifications every true Lutheran should have to be an effective Christian worker." The convention closed with the Rally Hymn.

—A Luther League has been organized in the church at North Manchester, of which Rev. George Beiswanger is the newly elected pastor.

WISCONSIN

MILWAUKEE DISTRICT

—At the annual meeting of the Milwaukee District Luther League held in the Church of the Reformation June 4, the following officers were elected: President, Mr. F. C. Geng, Jr.; vice-president Miss Anita Oehlke; secretary, Miss Edna Deising; treasurer, Miss Edna Messner.

KANSAS

—At an enthusiastic meeting Sunday afternoon, June 3, a number of young people of the First English Lutheran Church, St. Joseph, Mo., organized a Junior Luther League. The officers elected were Algort Hammer, president; Ernest Weil, vice-president; Virginia Meierhoffer, treasurer; Nora Nelson, secretary; Ruth Andrew, pianist; Virginia Enderbrock assistant pianist. The Senior League appointed Miss Gladys Bechtel Superintendent and Miss Christine Johnson Assistant Superintendent. The organization of this Junior League was a result of the interest aroused at the Model Junior League held at the sixth annual convention of the Luther League of Kansas at Atchison, April 25, 26 and 27, 1917.

MONTANA

—The Church of the Redeemer, Livingston, Montana, recently organized a Luther League of nine members; Miss Florence Hagen is president; Miss Madeline Graham, vice-president; Miss Mary Hoffman, secretary, and Miss Helen Johnson, treasurer.

—Mr. Karl W. Becker of Frankfort, Ky., recently graduated from our Chicago seminary, will assume the pastorate of this church after his ordination.

CALIFORNIA

CENTRAL DISTRICT

—The Luther League of the Central District held its spring conference in the First Church, Oakland, and was entertained by the Christian Endeavor Society of that church on May 30 with three sessions. Rev. S. P. Long, D. D. of Mansfield, Ohio, was the speaker at the evening session. The other topics discussed and the speakers were as follows: "The Challenge of the Reformation to Our Young People," Rev. H. C. Funk; "The Luther League and Loyalty," Rev. G. H. Hillerman; "The Church and the Reformation—the Darkness," Rev. N. Kinell; "The Dawn," O. W. Weibel; "The Noontide," N. N. Fritz; symposium, "The Young Lutheran and His Church," "His Inspiration from Her Past," George Kohl; "His Spiritual Development in Her Fold," Clarence Hestorff; "His Education at Her Schools." Pauline Hillerman; "His Social Activity in Her Behalf," Alice Stelling; "His Service for Her Enlargement," Mrs. George Palmer.

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NEW YORK STATE LEAGUE

(*Continued from page* 22.)

two years after the Theses were published, the doctors of the Roman Church, attacking the Theses, had forced him to declare a new idea of the nature and power of the Church. When that took place the Reformation was full-grown.

At the conclusion of the address President Wilke expressed appreciation and thanks to all those who had contributed toward making the 1917 convention the largest and best in our history.

The twenty-fourth convention of the Luther League of New York State adjourned with the singing of the "Luther League Rally Hymn," and the benediction pronounced by the chaplain, Rev. L. B. Dutcher.

Next year in Brooklyn we are to celebrate our twenty-fifth anniversary. How it would delight the Mother League to have in attendance at her Silver Jubilee representatives from each of her senior and junior families. Let us make it a grand reunion, resplendent with the best reports and largest attendance in our history.

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Luther League Topics

Ninth Sunday
after Trinity. August 5, 1917.

"DIRECT GIVING VERSUS BAZAARS AND SUPPERS"

(Beneficence)

Luke 6:38; I Cor. 16:2; Cf. Matt. 21:12-13.

DAILY BIBLE READINGS.

Monday, July 30: I Cor. 12:4-12. "One Spirit—Many Gifts."
Tuesday, July 31: I Cor. 13:1-13. "The Greatest Thing."
Wednesday, August 1: I Cor. 16:1-9. "Christian Giving."
Thursday, August 2: II Cor. 1:9-14. "Secret of Paul's Rejoicing."
Friday, August 3: II Cor. 3:1-11. "A Glorious Ministry."
Saturday, August 4: II Cor. 6:1-11. "A Faithful Minister."

HINTS FOR LEADERS.

Song service. Ask your music committee to prepare a fifteen-minute service of song.
Scripture lesson, read by the president of the League. Hymn 225.
Remarks by the leader. Have a different leader for each meeting. "We can best develop leaders by letting them lead; not allowing a few to usurp the place of leadership." Hymn 204.
Have five-minute addresses on the following: 1. The superior financial advantage of bazaars and suppers. 2. The superior financial advantages of direct giving.
Summing up by pastor "On the Scriptural Method of Giving."
Offering. Offertory. Announcements. Hymn 133.
Close with a season of prayer.
League benediction. (Psalm 19:14 suggested.)
Suggested hymns: 20, 194, 208, 103.
(Topic reviewed by Rev. Milton J. Bieber, D. D.)

A man's character can be gauged by the way he spends his money, and his religion by the way he supports it. *Giving* is a person's spiritual thermometer. If he gives liberally to God, his spirituality is usually high. If he withholds from God, he is practically down to the freezing point. The ten cent giver to the Church has a ten cent religion. True giving means sacrifice and sacrifice expresses love.

The greatest gift of God to man is His Son, Jesus Christ. The greatest gift of man to God's cause is *himself*, and the next is his money. The least that a person can do for God is to give of his substance.

Giving should be *spontaneous*, but it is also *enjoined* in God's Word. The Jew was required to give one tenth of his income to God—*that portion belonged to God.* Whatever was given besides was a *free-will offering.* In the New Testament the *tithe* is *not abrogated*, but in addition such expressions like these greet us: *"Freely* ye have received, *freely give."* "God loveth a *cheerful* giver." *"On the first day of the week let every one of you lay by him in store as God hath prospered him."*

How, therefore, shall man give to God? There is *only one* way and that is the *right* way. *Direct Giving.* Any other way is a counterfeit and is not giving. *Why not?*

1. *It is unscriptural.* Nowhere in the sixty-six books of the Bible is any other method even hinted at. But God pleads with His people to *give* their quota. Mal. 3:10, Prov. 3:10. The New Testament knows only the systematic, weekly free will offering according to I Cor. 16:2.

2. *It is not giving.* It is paying for what you get. It is a pill sugar coated with oysters or ice cream or cake or other good things to eat or to wear. It is usually paying double price for what is not wanted, simply because the buyer is ashamed to refuse; or it is a balm to a guilty conscience; or an opportunity to gratify his appetite or his vanity.

3. *It is making of God's house a house of merchandise.* If there is a concert in the church or a bazaar in the Sunday school room or a dinner in some other portion of the temple of God, it is desecrating God's house. There is levity, gayety, feasting, drinking, playing and often a refined species of gambling. Tickets are sold, admission is charged, and the money changers are sitting in the holy places. Should not the house of God be free to all? Was it not consecrated only to the worship of God? Why use it to trade, buy and sell?

4. *It is dragging the church into the world.* It is running opposition to legitimate business. The sphere of the Church is not the crying of wares, the advertising of bargains, the selling of commodities, which often have been first begged of the business houses, then sold to their disadtage. It brings the church from her high and spiritual plane of saving souls to the worldly standpoint of weights and measures.

5. *It shows a woeful lack of faith.* Is not the Lord the Church's shepherd? Has He not promised to provide? Will He not be with her always, even unto the end of the world? Are not fairs and suppers arms of flesh on which the Church leans instead of the arm of the living God? Persons who advocate fairs and suppers in order to

Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet, covering three months can be supplied at rates given on page 36 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

meet expenses or to pay the mortgage are either themselves unwilling to give liberally, or the congregation is not liberal, or systematic giving has not been practiced, or the congregation lives at a poor dying rate because it is worldly and cares more for the material than the spiritual. The congregation that gives one tenth of its income to God proves its faith by its works and it will *always* be able to pay its bills, *meet its* obligations and contribute liberally to benevolence. Such a church is an household of God and does not pin its faith to fancy articles, lawn fetes and Christmas sales.

6. *It weakens direct giving.* Careless, worldly, niggardly persons hide behind fairs and suppers in order to cover their own parsimony. They get the public to pay for their remissness. They depend upon outsiders to buy tickets, patronize their concerts and eat their suppers. When the treasury is empty, a social or some public function must be held. The real workers are put upon the streets to sell tickets, to solicit provisions, to beg fancy articles, or are burdened to bake pies and cakes, prepare salads and other delicacies, and then in turn buy them back again at an advanced price. The *few* who are *always* faithful are thus burdened with the work and with the finances, while the others who may buy tickets and eat church suppers and patronize the booths consider their duty done till another function is announced. Their giving is spasmodic. They seek Jesus because of the loaves and fishes.

True Giving.

The only method of giving is the scriptural method as outlined in I Cor. 16:2.

(a) It is *not spasmodic,* but *regular* and *continuous.* The *giving* falls on the first day of the week, on Sunday, when every Christian should worship God publicly and lay his gift upon the altar and thus contribute at least fifty-two times each year.

(b) It is *individual*—applies to *all.* It omits no one in the congregation. Each one shall "lay by." It does not lay the burden solely upon the faithful workers, but distributes it among the strong and the weak, the rich and the poor, the worldly or the serious, the avaricious and the liberal; and the continuous contributions of the many are thus a steady stream into the treasury of the Lord.

(c) *It is systematic and proportionate.* "As the Lord has prospered *you.*" We are all stewards of God, and we will be held accountable for our stewardship. Stewards should be found faithful. Will a man withhold from God? Will a man rob God? Since God has prospered me, why should I not yield to Him His share, which is at least one-tenth of my income? That portion belongs to God and He should receive it every week. *This is giving* that brings a blessing to the *individual* and to the *Church. Are you such a giver?*

—♣—

Tenth Sunday
after Trinity. August 12, 1917.

"THE BIBLE GIVEN TO THE COMMON PEOPLE"

(395th Anniversary—Quadri-Centennial)

Rev. 10:1-11.

DAILY BIBLE READINGS.

Monday, August 6: II Cor. 8:11-19. "Generous Giving."
Tuesday, August 7: II Cor. 9:1-15. "Sowing and Reaping."
Wednesday, August 8: II Cor. 10:8-18. "Paul's Boasting."
Thursday, August 9: II Cor. 11:18-33. "Superior Merit of the Apostle."
Friday, August 10: II Cor. 13:3-5. "Self Examination."
Saturday, August 11: Gal. 1:1-10. "Preaching of the Gospel."

HINTS FOR LEADERS.

Hymn 124. Psalm 122. All repeat in concert the prayer for the Church found on page 9, Luther League Hymnal. Scripture lesson read responsively.
Hymn 142. Paper, "What the Bible Says About Itself."
Let the leader give a summary of the Topic and article in REVIEW.
Paper, "What Has the Bible Done for the World?"
Paper, reading, "What Great Men Have Said About the Bible."
Hymn 179.
Address by pastor on "The Place of the Bible in the Lutheran Church."
Closing hymn 24. Collect for Peace and Lord's Prayer.
Suggested hymns: 20, 169, 170, 142.

The Lesson.

"The Vision of the Little Book" is the thought contained in our lesson. The fact that it was a *little book* signifies that it contained but a small portion of God's purposes, and the fact that it was *open* shows that God would disclose its contents. One foot upon the sea and the other upon the earth indicates that God's power extends in judgment over the whole earth. The command given to eat the book can be better understood from Ezek. 2:9-3:3, where Ezekiel was also commanded to eat the roll, and thus received the prophecy in his heart (Ezek. 3:10), and then go and speak to the house of Israel (3:1). By eating the book the Apostle is able to proclaim its contents.

The Topic.

We cannot properly observe the 400th anniversary of the Reformation without due consideration of the restoration of the Bible to the people. Had Luther done nothing else than translate the Bible into the German language and give it to the

people he would have made his name immortal. It is difficult for us to appreciate conditions in the Middle Ages when the Bible was a closed book. With our Bible societies, with the rapid work of printing and distributing the Bible at the present time, we are apt to overlook the fact that the Bible was a *closed Book* for centuries before and up to the time of Luther.

In what way had the Bible become lost?

I. In the first place, it was contrary to the policy of the Roman Catholic Church to allow translations of the Bible into popular languages. In 1468 a German archbishop forbade the printing of the Bible or any religious book in German, claiming that the German language was not fitted to convey religious ideas correctly.

II. In the second place, the Roman Church forbade the common people to read the Bible. And that has been her policy even down to modern times. The late Pope Leo XIII anathematized all Bible societies for translating, printing and disseminating the Word of God among the people.

III. In the third place, because of the ignorance of the clergy and the people, up to the time of the Reformation, the great majority of the people were utterly unable to read the Bible. Many priests were unable to translate their own Latin prayers. There were "Doctors of Divinity" who had never seen a Bible. Luther was partly through his university course before he discovered the Bible in the Erfurt library. If the more highly educated were thus ignorant of God's Word, what must have been the condition of the great mass of the common people?

IV. In the fourth place, with justice to the Roman Church, we must mention the fact that before the invention of printing all books had to be copied by hand, and this was a slow process. The poorer people were unable to own a copy of the Bible, hence only the wealthier persons and the monasteries and other institutions could possess one. As a result of these conditions, "gross darkness everywhere covered the land; a black moral night, without a star, without one single clear undimmed ray of Bible light to point men from earth to heaven."

How was the Bible restored?

I. God raised up Luther for the special purpose of restoring His Word to the people. Huss, Jerome of Prague, Savonarola, Wycliffe and others had endeavored to correct the abuses and to enlighten the people, but many of them ended their careers in defense of the truth at the stake. Luther found the Bible in the Erfurt library. We can hardly imagine his joy when he first opened the precious volume and then and there read the beautiful story of Hannah and Samuel for the first time in his life. Is it strange that it stirred his soul within him?

II. The Bible made Luther free and led him to Christ, and by that same Book, which he had opened, he liberated the world. He translated the Bible into the language of the common people. By that work the success of the Reformation was assured. Whatever thereafter might have befallen Luther, he had put a weapon into the hands of the plain people by which the return of old things was made forever impossible. God's Word could never again be chained in secret places or be reserved to the learned.

III. The invention of printing greatly aided the work of disseminating the Word of God, and many faithful men and women espoused the noble work of Luther, and soon the people everywhere were able to read the Bible for themselves.

The restoration of the Bible by Luther was certainly the greatest act ever performed by a single individual. Let us show our appreciation for the Word and for Luther's noble service by reading it and studying it more faithfully. We could not better observe the 400th anniversary of the Reformation than by reading the Bible through during the year, and at the same time keeping in mind what it cost in service and sacrifice to restore it.

Bible References.

I Kings 2:1-4; II Kings 22:8-20; II Kings 23:1-3; II Peter 1:19-21; John 5:39-47; John, 5:25-31.

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Eleventh Sunday after Trinity — August 19, 1917

"THE SUNDAY SHOW, A MENACE TO OUR YOUTH"

(Sociological)

Ex. 20:8-11; Psa. 122:1; Eccl. 5:1; Heb. 10:25.

DAILY BIBLE READINGS.

Monday, August 13: Gal. 2:11-21. "The Supremacy of Faith."
Tuesday, August 14: Gal. 3:2-29. "The Great Reformation Principle."
Wednesday, August 15: Gal. 4:4-8. "Bondage of the Law Broken."
Thursday, August 16: Gal. 5:1-13. "Christian Liberty."
Friday, August 17: Gal. 6:11-18. "Glorying in the Cross."
Saturday, August 18: Eph. 6:1-9. "Christian Duties."

HINTS FOR LEADERS.

Hymn. Psalm 14 (read in unison).
Gloria Patri. Scripture reading by leader. Ex. 20:8-11, Eccl. 5:1, Psa. 122:1, Heb. 10:25.

Prayer. Hymn.
If possible, obtain a social worker to give a talk comparing the youth of the cities where the "Open Sunday" is allowed with those in which the Sabbath is more closely observed. Hymn.
Violin solo. Discussion of articles in Topics and REVIEW. Hymn.
Recitation, "The Higher Good," Theodore Parker.
Lord's Prayer. Benediction.
Suggested hymns, 188, 172, 203, 208.

The Lesson.

The commandment, "Remember the Sabbath day to keep it holy," is of binding force today. It has lost none of its sanctity. The whole tenor of Scripture shows this.

The Lord's Day Profaned and Sanctified.

The Lord's Day is profaned, "by spending it in secular pursuits, by visiting and travel, in sports and worldly pleasures, as if it were an ordinary day and not a holy day." The Lord's Day is kept holy by abstaining from all worldly business and pursuits, and by regulating our thoughts, words and actions according to its sacred character. Robert Speer says: "I know scores of men who realize it with unwavering consistency in their lives. They observe Sunday with scrupulous care. They never visit the theatre." This is testimony of the highest order.

Amusements.

The question raised is the difficult one of amusements. A well known writer says: "Amusements should be truly profitable and helpful, promoting good fellowship, physical development, love of clean life, and knowledge of nature and man. There is no room for evil amusement or for any recklessness which is described but not justified by calling it 'sowing wild oats.' 'Boys,' said Josh Billings, 'if you want a sure crop and a big yield, sow wild oats.' Young men of all men, are the men who have no business touching wild oats."

This means that Christian life is of the individual character.

It means that the Church and our relation to it is more than a society function and its claims more than social. The religious basis of the Church relation must invariably be strongly maintained.

Robert Speer says: "Young men may go into clean games without hesitation and with the greatest zest and abandon. The higher a man's principles the better fitted is he for sport. The supreme law of sport is fairness and courtesy. All dishonesty, trickery, knavery, and crookedness are contemptible and unallowable. There is nothing whatever either disgraceful or lamentable in fair defeat, and there is nothing that is not lamentable and disgraceful in foul play." This principle so clearly stated gives a point of view in considering our subject.

An Illustration.

A blacksmith who had for some years been a consistent member of his church was approached by an intelligent unbeliever with the question: "Why is it you have so much trouble? I have been watching you. Ever since you joined the church and began to 'walk square' and seem to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the preachers tell us?"

With a thoughtful, but glowing face, the blacksmith replied:

"Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red-hot, and then plunge it into a tub of ice-cold water. This I do many times. If I find it taking 'tempering,' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle. So I threw them in the scrap-pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable."

He paused, and his listener nodded. The blacksmith continued:

"God saves us for something more than to have a good time—that's the way I see it. We have the good time all right, for God's smile means heaven. But he wants us for service just as I want this piece of iron. Ever since I saw this I have been saying to him, 'Test me in any way you choose, dear Lord, only don't throw me on the scrap-pile.'"

Bible Readings.

Ex. 31:14, 17; Isa. 58:13; Psa. 26:8; Luke 6:9; Col. 3:16; I Pet. 1:15, 16; Deut. 5:14, 15; Matt. 12:1, 11; Heb. 4:9, 11.

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Twelfth Sunday after Trinity. August 26, 1917.

"FORCES THAT TRANSFORM CHARACTER"

(Practical)

Rom. 12:1-12.

DAILY BIBLE READINGS.

Monday, August 20: Eph. 6:10-20. "Christian Armor."
Tuesday, August 21: Phil. 1:12-26. "Faithful Unto Death."
Wednesday, August 22: Phil. 2:4-16. "The Example of Christ."
Thursday, August 23: Phil. 3:7-17. "Onward and Upward."
Friday, August 24: Phil. 4:4-7. "Friendly Counsel."

Saturday, August 25: Phil. 4:8-13. "Rejoicing in the Lord."

HINTS FOR LEADERS.

Make the opening and closing service as usual.

One previously appointed should give a summary of the Topic.

Another should give a summary of the article in the REVIEW.

Have a paper prepared on certain great characters of the Bible showing the forces which made them great; for example, Moses, Joshua, Joseph, David, Solomon, Paul.

Another paper showing the transformation of character through the divine forces of such men as Augustine, Luther, and many others would be stimulating.

Let the pastor or others give practical illustrations of transformed characters, carefully avoiding names.

Suggested hymns: 19, 106, 73, 77.

(Reviewed by William C. Stoever, Lit. D.)

Here is a subject that should attract the attention of every one—Christian and non-Christian. We are transformed as soon as we are converted. Many a man who calls himself a Christian has not received the transforming power of the Spirit. Every Christian should be careful that he imitates and follows his great Exemplar. If God is so merciful to us in sparing us and in honoring us, we ought to give to Him not the mere pittance of a sacrifice but a real sacrifice which shall be known to men, not because we want to be seen and heard by men, but because we believe that the Spirit of God lives in us to make all that we do and all that we say acceptable to Him. It may be said or done under difficulties or contrary to the advice and interest of those who are dear to us. Then it will be a living sacrifice and that which is acceptable to God and which is our true and just service to Him.

How one man shines, even in his face, and we wonder at the transformation, but he is born from death into life and becomes a living, loving disciple of Christ. One of the effects of this transformation is the love for the brethren, which will make us more willing to do for them, so that we may save them from the evil which is in the world. When the Apostle Paul stood before Felix he did not consider whether it was right or wrong to do evil that good might come, but he stood up for his Master as one who must give an account of the deeds done in the body and he kept himself free from stain, fearing neither harm nor ill in this life because he counted his loss but gain. There comes to my mind an old lady, her body racked with pain, a great sufferer from rheumatism. She could not move, but must be lifted daily to her chair in which she sat. Her face glowed with interest in everything. Hers had been a life of suffering, of contradiction, but by the transforming power of religion she had come to be a living example of what life is worth, never complaining, but always thanking God for the blessings she had in her children and in her grandchildren and in His great gift to her.

We sometimes forget that we are bought with a price, that it becomes us to live and love Him at all times. We think only of the one day on which we serve God and we forget the other six days, go into the market place and are just as dishonorable as they who are not better taught. What shall we do to increase the power of the Christian? It is only by reliance upon the strength and life of Him who died to save us from our sins, that we can hope to accomplish much for Him. We may have uphill work; we may have things against us, but if we are transformed we will meet the issues with joy in that chance, but if we are trying to be Christians and to live with the world at the same time, we will meet with failure and find that our lives are not a success. It is only in this way that we can spread the good by avoiding that which is evil. We even have to suffer to prove our case. A soldier exposes himself to danger and even to conflict in order to prove that he is loyal to his ruler, but how much greater blessing there is to him who is loyal to the King of Kings, who is above all, and over all, and in us all, and who is our leader at all times. God's will is always to be followed, danger or no danger. His will for us is the best, although we do not understand at times, and it behooves us to be always "steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

Study how the drunkard is enabled by the transforming power of Christ to overcome his unquenchable thirst. See how it has uplifted the Koreans in the few years since the Gospel was introduced into that kingdom.

—Will petitions that do not move the heart of the suppliant move the heart of Omnipotence?—Thompson.

—The tears of the compassionate are sweeter than dewdrops falling from roses on the bosom of the earth.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Intermediate and Junior Topics

BY THE REV. ARTHUR T. MICHLER, PHILADELPHIA, PA

FOR JULY

There are two Topics this month which ought to make our Leaguers think a little. The one suggests the wise use of a vacation. The other treats of choosing a life's work. Both are appropriate for the summer months. Whatever our Juniors do, it will be well for us to impress upon them that a vacation can be detrimental as well as helpful. We hope every Junior will think of ways to make the League bigger and better when the work begins again in the fall.

Choosing a life's work is a thought for the older Intermediates, especially the boys. Some may be planning to go away to college. Earnest thought ought to be given to the idea which the Topic suggests. Leaders, here is a fine opportunity to do some good personal work with your boys, especially if you should have a summer camp where the closeness of contacts will count for more than anything else.

AUGUST 5.

Direct Giving Versus Suppers, Etc.

By Mrs. M. Haller Frey.

Scripture Lesson—Luke 6:38; I Cor. 16:2.

General Truth—What shall we give? Money, time, talents, all will be given freely if we are really consecrated to Christ. We are expected to give as God has prospered us. By withholding our gifts, we rob God and forfeit the blessing.

Point of Contact—If some one would approach you and say, "here is a gift for you providing you give me something material in return," would it be a gift? Isn't that exactly what we do when we patronize Church suppers? God wants our gifts, not money for value received.

Lesson Developed—Zeal for the Father's house should lead to supporting it by free-will offering and gifts of love. God's house is a house of prayer—not a house of bargaining and money-getting. Do we have anything in our churches the Master would drive out as He did in days of old? How about fairs, suppers and other money-making devices? Some excuse themselves by saying they hold these things in a separate room or hall. You will not forget that the traffic Jesus condemned when on earth was conducted in the outermost and least sacred court. Some excuse themselves by saying these affairs are for social purposes, but the topic of conversation afterward is usually about the money.

How should we Intermediates think about this? We should be the first to think as to whether we ought to give directly for our League work or whether we ought to hold something for the raising of money. Of course, this does not mean that we ought never to have any social times together. These we should plan for. But as future Church members we should exert our influence for direct giving to the Lord's work.

Some Scripture References as to Giving—Prov. 19:17; Matt. 7:2; John 2:13-17.

Recitation.

God's love hath in us wealth unheaped;
Only by giving is it reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give, give, be always giving;
Who gives not, is not living.
The more we give,
The more we live.

AUGUST 12.

The Bible Given to the People.

By Mrs. M. Haller Frey.

Scripture Lesson—Rev. 10:1-11.

General Truth—When we thoughtlessly and carelessly read our Bible, or neglect reading it, we miss an opportunity to handle and learn divine things. This Book was not intended to teach us history, geography nor mathematics. We study it to learn of God and Christ, of faith, love and duty.

Point of Contact—If we enter an unlighted room at night everything is vague and uncertain. Let light into the room and instantly everything is plain and distinct. How like our lives! Without the Bible, all is dark and filled with doubt. With the precious Book, we are filled with light which soon shines out in love and service, and we truly become workers for our Master.

Lesson Developed—The central figure in the Bible is Jesus Christ. Its chief concern is to teach us to mold and shape our lives after Him. It meets all our needs, adapts itself to all people and is like a fire which burns the dross and purifies the gold. Read it. Study it. Practice it. Live it.

What a privilege this is! It came to us through the Reformation. Luther's translation made it possible for the German people to have it. For this Luther fought, that all might have the Bible. Luther possessed the necessary courage to do this. He also saw the importance of it. To own a Bible and read it unmolested is the rich blessing of Protestantism. Each one should own and use daily his own Bible.

Let us go to the Bible, the Gospel of love,
Where Jesus the Saviour draws near;
The word of our Father draws heaven above,
His promises comfort and cheer.

Let us go to the Bible that wisdom imparts,
A treasure for age and for youth;
Its precepts unfailing bind close to your hearts,
Receive them in faith and in truth.

Let us go to the Bible, our Beacon of Light,
Our Guide over life's troubled sea;
Our pillar of fire through the gathering night,
That leads, blessed Saviour, to Thee.

Reading—Use the following Scripture readings: Jer. 23:29; Psa. 119:105; Eph. 6:17; Heb. 4:12; James 1:23-24.

AUGUST 19.

The Right Use of the Lord's Day.

By Mrs. M. Haller Frey.

Scripture Lesson—Ex. 20:8-11; Psa. 122:1; Eccl. 5:1.

General Truth—God gives us six days in which to work and play, claiming the seventh for Himself. Selfish indeed is the one who also claims all seven. We should love our Church as David did, when he said, "I was glad when they said unto me, 'Let us go into the house of the Lord.'" Duty alone should not take us to His house, but love, and then reverence.

Point of Contact—If you or I had seven coins and would give six of them to a companion who hadn't any and tell him to use them, what would you think of him if he would ask you for, or perhaps, take the remaining coin? That is what we do when we misuse the Lord's Day.

Lesson Developed—When God said we should rest on the seventh day, He did not mean sit down and quietly fold our hands and meditate on the things of Heaven. He meant we should rest from our secular labors and get to work for Him. Every day of the week we can find time to give to Christ. Sunday, however, brings its own special work. In this age of pleasure-seeking and amusements of all kinds, it is sometimes difficult for a boy or girl to be faithful to their best Friend. If you are invited to go here or there and you refuse, giving your true reason for so doing, your faithfulness and loyalty may win someone where words are unavailing. Much of the desecration and wrong use of the Lord's Day is sanctioned by those who bear the name of Christ. What sorry examples of Christians! There are many people who never read God's word, but they read our lives, and if we send them away from God instead of drawing them to Him what a failure our lives prove to be. Not long ago a little girl in a class at Sunday School said, "Mrs. Smith don't love Jesus, does she?" "Why, yes," I ignorantly replied, "she goes to Church every Sunday." "But," she replied, "she has her store open all day on Sunday and they do all kinds of things." What are we doing? Glorifying or dishonoring God? Walking in the way of righteousness or going with the crowd? Why not endeavor to make our lives harmonize with Christ. Perhaps some of the crowd will want to go our way.

Recitation for a Boy.

The fight is on, O Christian soldier,
And face to face in stern array,
With armor gleaming
And colors streaming,
The right and wrong engage today.

The fight is on, but be not weary,
Be strong and in His might hold fast;
If God be for us,
His banner over us,
We'll sing the victor's song at last.

To the Leader—Have some member tell how Christ made use of the Sabbath Day. Have another to give a short paper on the things we ought and ought not to do on this day.

AUGUST 26.

Forces That Transform Character.

By Mrs. M. Haller Frey.

Scripture Lesson—Rom. 12:1-2.

General Truth—God's mercies must move us to please God, and the way to please Him most is to give Him our bodies, and with His help make them holy and acceptable. We must not conform ourselves to the ways of the world. We must be transformed, living a life of perfect obedience to God's will.

Point of Contact—Character consists of the peculiar qualities impressed on us by our habits, and habits grow and develop by repetition. Someone has said, "Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny." It is only too true that many of the habits that form our characters are sown before we are old enough to realize their bearing upon our lives, and only too frequently are we content to allow them to go on developing until their bonds are hard to break.

Lesson Developed—God wants a living sacrifice. He wants our faculties, our abilities, our strength and our youth. So many forces are abroad today which tend to weaken character and conform us to the world. What we need is a force which transforms and strengthens character, and that force consists of perfect obedience to God. Our body is a temple where Jesus would reign without a rival and we must keep it clean, pure and strong. Any habit that undermines health and strength must be banished. Any force that pushes us down instead of up is a force contrary to God's will. If you take a bit of soft clay, you can mold it and remold it into any desired shape, but if you allow it to harden, you cannot alter it without breaking. Isn't that just like ourselves? If we begin when young to form and mold our lives after our great model Jesus Christ Himself, we will grow like Him. If we wait until late in life, we will find that our habits are set and hard, and our characters are made and can be changed but with great difficulty. The great need today are boys and girls who will stand the test of loyalty to their Leader and follow Christ wherever He leads.

Have a boy tell the difference between character and reputation. Give some of the habits that form a good character. Give some of the habits that form a bad character. What are some of the forces that will make a good character?

The Winged Book.

AUGUST 5.

Missionary Topic—"The Word Set Free."

By Laura Wade Rice.

Scripture Lesson—I John 1:5; Job 22:21-23, 26-28; Ps. 119:130; Ps. 119:105; Ps. 147:15.

Point of Contact—Show Winged Book. Review names of wings and bars. During lesson let Juniors point countries on map.

Leader's Talk—While the Winged Book was caged the world walked in darkness, for it could learn little of God, who is Light. When Luther broke the bars Light from the Word shone out and swiftly passed from land to land. (1) (2) People hearing the Bible was translated into German wanted it in their own language. Very soon other translations were made and the Winged Word reached many dark hearts to give them light. Congregations of Protestants began to meet for worship and for preaching of the Word and churches were built. (3) Then people began to think of giving the light to one another. (4) (5) The Church of Rome lost so many members by the Reformation that it began to try to win others from heathen lands, India, China, Japan. The Catholics started a long and bloody war in Germany, which lasted thirty years, trying to put up the bars again and take away the rights of the Protestants. (6) (7) But even while these wars were going on Lutherans thought of missions. (8) The Winged Book, set free, was ready now for longer flights.

Use in Meeting at Points Indicated—(1) It as 1517 when Luther nailed the writings to e church doors at Wittenberg that began to reak the bars. By 1519 a bookstore in Italy, e Pope's own land, could not get copies fast nough for its customers. (2) Before 1540 the ght of the Word had spread to England, Scotnd, Ireland, France, Spain, Holland, Sweden, enmark, Norway and Belgium. (3) A Luthran congregation was formed in Meaux, rance, in 1521. Bloody persecutions later illed or drove out the Protestants of France, ut, as kept by a miracle, there exists to this ay the Lutheran Church of Meaux. (4) When ustavus Vasa, King of Sweden, got home om exile in Lubeck, where he had learned e Lutheran way he not only began to make weden a Lutheran land, but chose a missionry, Michael. He sent him to the Lapps and inns to preach the Gospel. (5) The first real reign missionary was Primus Truber, an ustrian nobleman, who, twenty years after e beginning of the Reformation, translated e Winged Word into the language of the roats and Wends, tribes who lived east of ermany. He also translated hymns. Luther's atechism and other writings. (6) After elve years of the war the Protestants were arly crushed, but the Lutheran King of Swen, Gustavus Adolphus, came with his armies nd turned the war against the Catholic arms. (7) Gustavus Adolphus was killed in the ttle of Lutzen, 1632, but was victorious. His nerals and armies fought till they won the me rights for Protestants as for Catholics. he peace of Westphalia in 1648 ended the war. 8) Peter Heiling, of Lubeck, remembered the rly Church of Abyssinia whose light Mahomet d not been able to extinguish. In 1634 he arted to give them light and he succeeded in anslating the Winged Word into Amharic nguage, but died a martyr.

AUGUST 12.

The Girl Who Became a Queen.

By Jane M. Truxall.

Scripture Lesson—Esther 2:15-20.

General Lesson—The lowliest citizen of the nd may rise to the highest position and fill with credit to himself and his country. Esther as only an humble Jewish captive. She beme queen and did a mighty work in the kingm, with the help of the God of her fathers, ho protected her and her people.

Point of Contact—Esther was obedient to ose in authority over her. She obeyed Mordcai even after she had left his home and had ne to live in the King's palace. Boys and rls should learn to obey their parents, fosterarents or teachers. One who would rule must st submit to the rule of others.

The Story—Ahasuerus, King of the Persian mpire, was a great and powerful king, who ved to make display of the glories of his ngdom. When he had made a great feast for s princes and people, he commanded that ashti, his wife, should come in so the princes ight see her beauty. She refused to do this, ecause the women of the Orient were not pertitted to show their faces before men. This ade the King very angry. He sent her away d would not allow her to be Queen any nger. He then decided to choose a queen from nong the many beautiful young women in the ngdom. These were brought to the palace at he might see them and make his choice. At this time there was a Jew named Mordecai living in Shushan, the capital, who had been brought there a captive when the Jews were carried into captivity by Nebuchadnezzar, King of Babylon. This man had in his house a young cousin named Esther, whose parents were dead. He had brought Esther up as his own child.

Esther was very beautiful. She was brought to the King's palace with the other maidens. She was so gentle and lovely that "she obtained favor in the sight of all that looked upon her" and when she was brought in to the King he loved her more than all the other women. She found such grace in his sight that he placed the royal crown upon her head and made her queen in place of Vashti. Then the King made a great feast for all his princes and released many provinces and gave gifts, to show his love for his new Queen. The King did not know that Esther was a Jewish maiden, for Mordecai had commanded her not to tell it, and Esther obeyed his commandments just as when she lived in his house. Because of her loyalty to her foster-father and to her people, Esther was afterward able to render a very great service to her people, the Jews, and to save them from destruction.

Hints to Leader—Have some Junior tell the story of Haman's Plot, and what came of it. Have another tell of the service which Mordecai had rendered the King. Esther 2:21-23; 6:1-11. Have Juniors give instances of other women in the Bible who rendered service for their people and their country. In what respect does the Book of Esther differ from any other book in the Bible?

AUGUST 19.

Rest.

(A Vacation Topic.)

By Jane M. Truxal.

Scripture Lesson—Matt. 11:28-30.

General Lesson—The Lord Jesus bore all the heavy load for us. The yoke that He asks us to carry is very easy and light. He bore all the pain and sorrow, and washed us clean of all our sins, and now all that He asks of us in return is to follow Him, and to tell of that great love to others who have not heard of Him.

Point of Contact—Boys and girls, as other people, like to rest, and sometimes they think vacation time is a time to rest from going to Church and Luther League. That is just the time that Satan gets busy and tempts us to stay away from Church and from doing the Lord's will. The Lord Jesus says if we come to Him we will find rest—rest for our souls. How happy and rested we feel when we know that we have done something for Him; when we have perhaps brought somebody to Him who did not love Him before. Let us not get too tired to work for the Lord.

The Story—Jesus had called his Twelve Apostles together and had told them to go out over the country and preach and work miracles. They were to heal the sick, cleanse the lepers, raise the dead, and cast out devils; and after He had done this He departed to preach and teach in the cities. At this time John the Baptist was in prison. He sent messengers to Jesus to learn if he were the Christ that was expected. Jesus told them to tell John of all the things which they had heard and seen, how the blind received their sight, the dead were raised, the lepers cleansed and the poor had the gospel preached to them; and then when they had gone He began to tell the multitudes about

John and what he had preached, and then He told them that now He, Christ, about whom John had preached, was among them, but they could not understand Him.

It was hard for them to believe in John, and it was harder still for them to believe in Jesus.

Jesus knew that it was going to be very discouraging and difficult for his followers to stand against all their enemies and opposers. They were likely to become weary. So he cried out: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." To encourage them He said: "My yoke is easy and my burden is light." He not only meant these words for those multitudes, but He meant them for all the people who should live in the world afterward, even for us today. We are not to think His work a hard, unpleasant work. It is a work of love. The more we do for Him the more rest we will find in Him; the more we will love to do for Him. He will not ask His children to do anything that is too hard for them. If they go to Him he will give them strength enough to do all that He asks. When we are sad or weary if we will come to Him He will give us rest. How true and beautiful are the words of the song we love to sing:

"Rest of the weary
Joy of the sad
Hope of the dreary
Light of the sad
Home of the stranger
Strength to the end
Refuge from danger
Saviour and Friend."

AUGUST 26

Telling the Truth.

By Jane M. Truxal.

Scripture Lesson—Eph. 4:25; Prov. 12:17.

General Lesson—One who always tells the truth has good credit among his fellow men, for "he that speaketh truth showeth forth righteousness." People will always trust a man who is known to be truthful and will put their confidence in him. One who really loves God will speak the truth, for "God is Truth."

Point of Contact—God wants truthful boys and girls to grow into truthful men and women to do his work. How could an untruthful person lead people to God? How could they believe that what He tells them about the God of love and truth is true, unless they know that he always tells the truth. Boys and girls must be truthful now if they want to be truthful when they grow up.

The Story—God hates lies and liars but loves those who tell the truth, and blesses them. He commanded the Israelites to be truthful; He said, "Thou shalt not raise a false report." One of the Ten Commandments is "Thou shalt not bear false witness against thy neighbor," which means that we must not tell anything about anyone else that is not true. There are a great many instances in the Bible of people telling lies, and being punished for it. You remember how Joseph's brothers deceived their father and made him believe that an evil beast had killed Joseph. Elisha's servant lied to Naaman when he told him that Elisha wanted a talent of silver and two changes of raiment in return for what he had done for him. Herod lied to the Wise Men when he pretended that he wanted to go and worship the Little King Jesus. Peter lied when he said he never knew the Lord. The Roman soldiers lied when they said the Disciples had stolen the body of Jesus. And you remember how Ananias and Sapphira lied about the price of their farm, and how God punished them by death. It was not because they kept back part of the price, but because they lied about it that God punished them.

So we see how God hates lying, and wants His children to speak the truth always. If we always speak the truth, people will never doubt our word. A liar, whether a boy or a girl, may be believed for a while, but is soon found out, and then people will not believe him when he does tell the truth, like the little boy who was tending sheep and who cried out that a wolf was coming when there was none, and by and by when the wolf did come and he cried out—no one would believe him for he had deceived them so often, so the wolf came and killed many of his sheep.

God loves truth. He says He is a God of Truth. The Lord Jesus says: "I am the Way, the Truth and the Life." Paul says we should speak the truth in love, that we may grow up into Christ in all things.

Let us then be careful to speak the truth at all times, and not only to speak the truth, but to act it; to be fair and honest in our work, in our school life and in our play, so as to show that we are trying to live as Jesus wants us to live.

Hints for the Leader—What does God say about lying lips? Prov. 12:22. What does God say about lips of truth? Prov. 12:19. What is the difference between a faithful witness and a false witness? Prov. 14:5. What is one of the things the Lord hates? Prov. 6:17, Prov. 6:19. What kind of witnesses appeared against Christ?

BOOK REVIEWS

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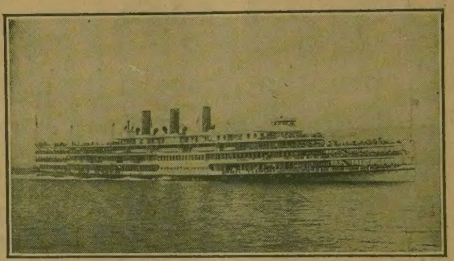

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Doctor Luther

By Gustav Freytag

Translated by G. C. L. Riemer, Ph. D.

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